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The Chaplain

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WHAT IS A MAN WORTH?.....*Oscar F. Blackwelder*
NEW WORLD COMING.....*Gerald Kennedy*
"ROCK—RESCUE—REFUGE".....*Geo. Emerson Barnes*
STRANGE SANCTUARIES.....*Ch. Herman H. Heuer*
LIVING LIFE ON A DARE.....*Roy L. Smith*
"SOMEONE TO FOLLOW".....*Jesse Halsey*
FACTS IN THE TALBOTT CASE.....*Jacob S. Payton*

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SERMON OUTLINES • POETRY • ILLUSTRATIONS
NEW BOOKS • IDEA EXCHANGE • PERSONALS
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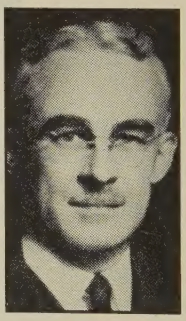
Editor: CLARENCE W. HALL, Litt.D.
Associate Editor: JACOB S. PAYTON, D.D.

• *Five basic propositions that give unity and strength to our position*

Our Protestant Heritage

By Samuel McCrea Cavert, D.D.

General Secretary, Federal Council of Churches



THE word "Protestant" may have a negative sound, but the genius of the Protestant movement is positive and creative. As the literal meaning of the Latin *protestari* implies, the Protestant has something to testify *for!* The Reformation was not merely an historical reaction against certain ecclesiastical abuses. It was a fresh recovery of vital aspects of the Christian gospel, which had been too long either distorted or obscured.

It is not enough, however, to stake out such a broad claim; we must be able to state clearly the basic truths which underlie and justify it. Especially must we do so if we expect to be successful when confronted with another church which boasts that it possesses the whole body of Christian truth and knows exactly what it believes. We must have an intelligent and firm understanding of the strength of our own position. We must hold an affirmative, not a negative, Protestantism.

When we try to define our positive platform in terms which the different bodies of Protestants will all accept, we may be haunted by the question whether there is such an entity as a common Protestantism. Perhaps the word covers a mere conglomerate of diverse —and even conflicting— ideas of organizations with no unifying principle. There are superficial critics who think that Protestantism is synonymous with the sheer individualism of believing whatever you happen to like. But the fact is there is an inherent unity in Protestantism in terms of definable principles and definable convictions.

At the deepest level, of course, Protestant and Catholic share a common Christian faith—the faith which makes it possible for both to join in the Apostles' Creed. They both inherit the spiritual legacy of Israel, standing in reverence before the same righteous and holy God. They both acknowledge Jesus Christ as Lord and Saviour, and make devotion to him the center of their religious life. Moreover, the Protestant is just as much the heir of all the Christian centuries prior to the Reformation as the Catholic is. St. Francis is a saint of the whole Church. St. Bernard of Clairvaux is voicing both the Protestant and the Catholic experience when he writes, "Jesus, Thou Jo

Loving Hearts, Thou Fount of
, Thou Light of Men." Protes-
and Catholic have a common
structure under their feet.
ut in addition to the common
structure there is a *superstruc-*
which is of our own Protestant
ding. There are five key con-
ions which bind Protestants to-
er as Protestants, whether of
heran, Reformed, Anglican or
e Church tradition.

I

rotestantism, in all its historic
ns, insists upon THE IMMEDIACY
MAN'S RELATION WITH GOD. That
tion rests upon the unmerited
e of God, revealed to men in
us Christ and made effective
ough faith in him. Men's recon-
tion with God, in the Protestant
w, is something which sinful
n can neither initiate nor earn,
which he may joyously accept
a freely offered gift. Instead of
ting to a redemptive organiza-
or a system of legalistic re-
rements, Protestantism points
simple, personal act of trust in
l.

ur fathers gave to this insight
rather formal term, "justifica-
by faith." But its central sig-
ance is what Jesus meant when
alked about the childlike spirit.
neans that we are really saved
rought into right relation with
—neither by any institutional
cture nor by any agonizing
al struggle, but by what we put
trust in, by what we commit
elves to, by what we set our
ts upon. The saving act is the
onal surrender of the individ-
soul to God in Jesus Christ.
ver against all moralism and all sacramentalism, Protestants who understand their heritage emphasize the spontaneity and the directness of man's personal encounter with God. The assurance of the divine forgiveness and of divine fellowship depends on no priestly ceremonial, on no "good deed"; it depends on God's gracious communication of himself to man, and on man's response in childlike trust. Here is a radical simplification of the religious life, a recovery of the primary note of the Christian gospel as preached by the apostles.

II

Protestantism, in its many diverse expressions, holds that THE SCRIPTURES PROVIDE THE DECISIVE NORM OF SPIRITUAL AUTHORITY. The idea that the Reformers rejected all authority and substituted therefor merely individual human opinion is a caricature. They knew that a Word of God has been vouchsafed in Christ which give light and guidance and redemption. The Scriptures provide the only record of this divine self-communication, and it is for this reason that they have an authoritative character.

If the authority of the Scriptures is sometimes interpreted in a mechanical way, it is important to realize that this is not of the original genius of Protestantism. Luther never identified the *Word of God* found *in* the Bible—the message of God's forgiving love—with the actual *words of* the Bible. He was able to maintain a flexible and seminal method of interpreting Scripture because he insisted that the thing of crucial moment is the Christ enshrined in the Bible.

For the Protestant, tradition can never be placed on a footing of equal authority with the Bible. For unless there is a recognized touchstone for tradition, new developments may prove to be not a valid continuance of the work of Christ but even a perversion of it. The Bible is thus the Protestant's anchor to keep the Church from drifting away from its permanent base in Jesus Christ.

III

Protestantism, in all its varieties, clings to the conviction that THERE IS A UNIVERSAL PRIESTHOOD OF BELIEVERS. Since every Christian may receive in faith the gift of God's redeeming love in Christ, as recorded in the Scriptures, he is not dependent on any ecclesiastical officialdom. He may exercise the right and duty of private judgment with the freedom of a man taught by the spirit of Christ. This places a high valuation upon the principle of individuality. It means that Protestantism "comports ill with all impersonal collectivism and mass-mindedness." It gives new dignity and liberty to the ordinary man. It makes Protestantism the friend and ally of democracy.

In its affirmation of the universal priesthood of believers, Protestantism comes to another sharp parting of the ways. The Roman Catholic Church makes the priest and the theologian the guardian of truth and the director of conscience. It vests the divine revelation and grace not in the fellowship of Christians but in a special class—in a hierarchy which is self-contained, self-perpetuating and autonomous. Over this hierarchy th Church, in the sense of the Chris tian community as a whole, can ex ercise no control. Protestantisn has at least succeeded in treatin the laity as full members of th Christian community.

IV

Protestantism, as a whole, stresse THE IMPORTANCE OF RELIGIOUS FREE DOM. This emphasis has won its im portance chiefly through the influ ence of the more radical wings c the Reformation, the Anabaptist It is through them that the prin ciple of separation of Church an State, as a safeguard of religiou liberty, has come to be the accepte pattern in America. But the prin ciple of freedom is really inherer in Protestantism. It derives fro the primary affirmation of all Prot estants concerning the immediac of the individual's relation to Go This makes for a religion of con science and conviction, free fro compulsion imposed from witho by any human agency.

The Roman Catholic Churc professes to believe in religiou freedom, but it is freedom with decided difference. The Roma conception is really limited to fre dom as over against the *politic* power; it does not include freedo from *ecclesiastical* power. Ron can be very insistent—none mo so—on freedom for religion Russia or in Mexico, where the ol stacle to freedom is the State. H reaction is quite otherwise wh the issue is freedom—in Spain Italy, let us say—for one group Christians as over against a dom nant ecclesiastical institutio

ming to be the only true and horitative church.

n its avowal of religious freedom testantism makes a dynamic tribution to the spirit of free- in every other realm. In the tical realm, for example. It is mere accident of history that best development of free demo- ic institutions has arisen in se nations where the Protestant it has been vital and strong.

V

rotestantism, viewed as an his- c movement, tends to A NEW UATION UPON THE COMMON LIFE LABOR. It rejects the deep sepa- on, imbedded in Roman Cath- ism, between the "religious" the "secular" vocation. It re- ds all men as equally called to ve God in their daily occupa- s. It sees that the artisan at a ful task may glorify God as y as the priest at the mass. It s proclaims the potential sanc- of lay life, as well as of the fessionally religious, and stress- he principle of Christian stew- ship in all earthly callings.

ven though there was a greater ificance in monasticism than testants have realized, its re- iation by the Reformers meant orely needed re-definition of ituality. The dual standard of cs—a very high one for the nk or priest and a lower one for Christian in secular society— definitely set aside. The plac- of the "natural" order and the igious" order on two different ls was seen to be a grave over- plification of Christian piety. he charge is occasionally made that instead of raising the secular order to the level of the religious, Protestant ethics resulted in reducing the religious to the level of the secular. That Protestants have fallen far below the Protestant principle of permeating the social order with Christian values may be readily admitted, but we can surely maintain that the emphasis on man's serving God in the so-called secular vocations is our best ground for hope of introducing a new spirit into the life of society.

This summary suggests that Protestantism is the custodian, in our modern world, of the principle of Christian *individuality.* The question inevitably arises whether it has had an equal insight into the principle of Christian *community,* which we now see to be equally basic and which calls for a strong emphasis on the Church. Part of our answer would have to be an admission that Protestantism has been relatively weak in its doctrine of the Church. There is, however, one respect in which it makes a potential contribution of indispensable value to the conception of the Church: viz., that it always thinks of the Church as a body of *people,* whereas Catholicism tends to think of the Church more in terms of an institutional structure. As Emil Brunner says, we ought to say not that the Church *is* an institution but that the Church *has* an institution. This is the true Protestant view. And because it puts the emphasis on persons, Protestantism really lends itself to a high doctrine of the Church, if the Church is defined in terms of the Christian fellowship.

• TEXT: *"He hath shown thee . . . what the Lord doth require."*—Micah 6:8

What Is a Man Worth?

By OSCAR F. BLACKWELDER, D.D.

Lutheran Church of the Reformation, Washington, D. C.

ONE of the most useful contributions of the Christian faith in this hour is to provide plumb-lines by which thoughtful people may measure their thinking. As we look out over this torn world with its suffering and its hopes, the question I offer for your consideration rises high: What is a man worth? He is surely worth more than the old estimate that if one weighs about 150 pounds and is approximately five feet ten inches high, he can be chemically analyzed and these elements of his body, figured on the average market price, sold for a total of 98 cents!

How can we get at the true measure of a man? I would like to suggest, first, three inadequate measurements we too often use.

The first inadequate measurement of a man's worth is his *origin.* Of course, a fellow has a running start on life if he comes out of a fine family background and tradition, but that does not make him great or prove his worth.

There is an old slogan which goes, "Some men are born great, some achieve greatness, and some have greatness thrust upon them." I think that statement is two-thirds wrong. No man is born great—he is only born with the possibility of greatness. No man can have greatness thrust upon him—he may have fame or responsibility or notoriet thrust upon him, but that isn greatness. Greatness is somethir he may achieve.

We hear much about the dignit and worth of the individual as fundamental Christian teachin That is true, but a man doesn have much dignity or worth unt certain things are handled in h life. And that is where Christ com in. The forgiveness of Christ is th way God handles the power of ev in life which can wreck any man dignity and worth. It is in the fo giveness of Christ that we find th source of the good life. From th forgiveness comes the power worthy achievement. So, not man's origin, but what he may b come is the key to his worth.

The second inadequate mea urement is *personal power*—whetl er that power be financial, politic or intellectual.

Some years ago a widely circu lated magazine article claimed th about fifty men run America. The names were given. About the sam time O. O. McIntyre wrote anoth magazine story of a humble ma under the title "The Happiest Ma I Ever Knew." In that list of s called powerful men were only tw or three, very frankly, that had a appeal to me, and I doubt that th or any other fifty can run Ame

—but I found my heart in-nctively turning to McIntyre's mble hero.

As I have pondered those two ries, words of the Master have me into my mind, "Blessed are e meek; for they shall inherit the th." And also the great Psalm-s words, "Who shall ascend into e hill of the Lord? Or who shall nd in his holy place? He that th clean hands, and a pure heart." nd then I remember one of his-y's great definitions, given by the ophet Micah, "What doth the rd require of thee but to do just-love mercy and walk humbly th thy God." These are some umb-lines to measure a man by.

The third inadequate meas-ement of a man's worth is his *complishments.* Not for a mo-ent would I minimize the service those men and women by whose oneering spirits civilization goes rward. Some of their names are dded forever to their lasting ntributions to mankind. Watt d the steam engine; Whitney d the cotton gin; Fulton and the amboat; Edison and electricity; orse and the telegraph; Wendell illips and the abolition of slav-y; Mozart and music; Herschel d astronomy; Harvey and the culation of the blood. That's a mple of real accomplishments for e human race—but I am suggest-; that a man's essential worth s not alone in the achievements his brain and skills but first in e quality of his personal char-er.

Let us turn now to three abiding asurements of a man's worth, ether that man lives in a humble mountain cabin or in the White House at Washington.

1. The first is *his estimate of himself.* What do you think of yourself? The Scriptures admonish us not to think more highly of ourselves than we ought to think. The logic of that seems to be that we should think highly enough. The old Scot's prayer was about right, "Lord, help me to have a high opinion of myself."

And what shall a man think of himself? I like the word of Paul, "Now are we the sons of God, and it doth not yet appear what we shall be." "Sons of God" . . . there's a real estimate of a man's worth. And a man can be a son of God not only by creation but even more intimately by spiritual adoption. That's why Christ went to the cross. You are worth his life.

In illustration of this kind of thinking I was talking with a young man from Iceland who said to me, "I have only one life to live and I have no right to tamper with it." In this same spirit I bring you three immortal confessions, attributed to three great men. The first is from Abraham Lincoln: "No man resolved to make the most of himself can spare time for personal contention." The second is from George Washington: "I will never let any man reduce my soul to the level of hatred." The third is from Martin Luther: "My soul is too glad and too great to be at heart the enemy of any man." That is the way to think of yourself. A man who thinks like that has found the real way to measure his worth.

2. The second measure of a man's worth is his *purpose.* Value and

dignity do not lie in what one is by nature, "for in sin did my mother conceive me." A man's worth depends upon what he will let God make out of him. When a man seeks to harmonize his own plans in life with what he believes is the purpose of God for him, then, indeed, is he a worth-while person.

Why are there so many round pegs in square holes? I believe it is because many people do not deliberately seek to find God's will for their lives. Within that will is the secret of their resources. Too many people are trying to get through life on their own. Life at its best doesn't come that way. To realize the resources and presence of God in one's life, to be inside his purpose, is to have the sense of providence and destiny. It means to have fellowship with the Divinity that shapes our ends. When a man has that his life will not go flat or off-key. His life direction, his spirit, his outlook will be changed. His life will be guided. He will then be a worth-while person.

3. There is a third abiding measure of a man's worth and that is his *conception of life itself.* Tell me yours and I will tell you your worth. What a man thinks of human life everywhere indicates the worth of his own life. "God created man to His own image." . . . "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." . . . "Now are we the sons of God, and it doth not yet appear what we shall be."

If these words are true, and I am sure they are, then man is not essentially or primarily an animal or a machine. Then he is not an adjective to modify something else, whether that something be the economic order, the nation or a dictator. Then man is not fully or finally controlled by his heredity or environment. Then he is more than a series of responses. Then he is much more the product of his purposes and his dedications than of his glands. Then he is held by his idea of his future more than by the push of his past.

All this because he is a child of God. So we may keep heart because God lives in us. So we may ride out the storms of these days and take our place and responsibility in this hour of tragedy.

The Ministerial Measure

• FATHER DIVINE may not qualify as a professor in homiletics, but maybe he had something there when he said: "The trouble with most preachers is that they don't know how to *tangibilitate.*"

• IT MAY BE PROFITABLE as well to sit at the feet of the boy who, asked how he liked his minister, replied: "Okay, I guess. But he spends too much time *answering questions I ain't never heard nobody ask.*"

• AND WE COULD PAUSE a while in the presence of the well-driller who shrewdly told his preacher: "Parson, I've learned that if you don't strike oil in the first few minutes, *you'd better stop boring.*"

TEXT: *"And I saw a new heaven nd a new earth."* Rev. 21:1

There's a New World Coming

By GERALD KENNEDY, Ph.D.

St. Paul Methodist Church, Lincoln, Nebraska

LIEF in a new world is regarded by y as the unrealistic aming of religious ole. According to e self-styled realists, world may get old it can never get new there is no sense in n expectation. How-r, men thought the ld was flat at one e, and they were certain that sun went around it. When a came along to challenge that v, an ecclesiastical court made lleo recant. The legend says that n he arose from his knees he rmured to himself, "Neverthe- it does move." And it did, as "realists" came to know.

our time we have seen an-r revolution in our thinking ut the earth. Our thought has n in terms of ships which go and west, so that our distances t be thought of from seaport to ort. The air-age brings a new er, which is the North Pole, upsets all our ideas concerning tions. Washington, D. C., is er to every capitol in Europe it is to Buenos Aires; Boston earer Moscow than to parts of n America; Des Moines is as Norway as is Seattle; North ota is about the same distance from Japan as is Southern California. You can see what this does to our ideas of hemispheric defense and solidarity.

Some centuries ago a young man saw a new world and described it. Men were afraid of it and distrustful of what it would do to their society, so they killed him. But in the years that followed, they approached his world fearfully and timidly here and there, until its truth began to shine into the darkness of their minds. And today as we face our new world, we begin to see that his revolutionary view is the only one that can work.

Thus we have come to see that the new world demands three things: a new map, a new climate, and a new dimension, which only Christ can provide. Let us consider this.

I

First of all, the new world demands A NEW MAP. Not long ago a man traveled 31,000 miles in a few days. He was not primarily a churchman or an internationalist, but a business man turned politician. When he returned from his trip he wrote a book called *One World.* Of course the Church had been saying this for a long time;

out of its missionary enterprise it had learned long ago that "He hath made of one blood all nations of men for to dwell on all the face of the earth." But what Mr. Willkie brought home to a good many people was that they needed a new map of the one world.

In that period between the close of the Revolutionary War and the meeting of the Constitutional Convention, called by some historians the Lost Years of our history, we came perilously near becoming thirteen sovereign nations. The trend was in that direction, but we were saved by the vision of a few great men who saw that we ought to be one nation and not many. The time has arrived when we must move out of the Lost Years of the world into the realization that we belong together, and that above every nation there is the community of nations. The great American architect Daniel Burnham had as his motto: "Make no little plans; they have no magic to stir men's blood." The little, local maps must go and a new one made, which will say to us, "One World."

That new map must also give us more accurate directions for the exploration of human relationships. It is amazing how we have come to believe that these relations are primarily physical. Cure delinquency by physical exercise; get rid of the slums with well-placed playgrounds; let the church build first a gymnasium and, if there is any money left over, then build a sanctuary for the worship of God; make marriage a success by learning physiological harmony; solve the problems of empire by increasing the physical advantages to the colonists.

All of this is based on the fals premise that men are merely ani mals and can therefore be manipu lated. This is worse than an erro —it is the height of profanation c the holy of holies. Men are *person* which means that my freedom end when I am confronted by anothe person. He is not something for m to exploit, but he is one to com into fellowship with, in terms c equality before God.

When Columbus landed on a island in the Atlantic off the coas of the New World, he called the in habitants Indians because h thought he had landed in Indi His mistake was a natural one be cause of the inadequacy of his ma But he was a long way from Indi and the time came when cartog raphers learned from his erro and made new maps for explorer We stand at a moment when world both bigger and smaller tha we thought demands the kind map the Galilean charted so clear and simply those years ago.

II

But besides a new map, we nee A NEW CLIMATE. Climates chan and every old settler is certain th the weather is no longer what was sixty years ago. We know th is true over the long past, for whe oil was discovered at the Nor Pole, it told us that there mu have been a time when the clima there was not frigid but tropical.

We need a new climate for su cess, which shall create new stan ards. It took us a long time to re ognize Hitler and Mussolini for t

nstrous men they are, because y were successes, and we forgive man anything if he succeeds. ler cured unemployment, and ssolini made the trains run on e; therefore, they could not be bad after all. Laval and Quisling the inevitable products of this nate, and Clemenceau was sug- ing a fitting epitaph for all men hat kind when he said of a great rlatan: "Here lies the body of neral Boulanger, who died as lived, a second lieutenant."

Contrasted to that, consider that ung member of the Colorado islature who returned from the ny to find his state ready to adopt kind of policy he had been nting against. The legislature was ting ready to consider a law bidding Japanese-Americans to n land in the state, which was hing less than a fascist policy ed on the super-race philosophy the Nazis. He was told it would his political death to champion minority, but he replied that was as willing to risk a political th as a physical death for the ngs he believed. And the meas- was defeated, and men who ieved in democracy lifted up ir hearts again, and men who nted to believe in a different ndard of success rejoiced. There success that is defeat, and there defeat that is victory. It is the nate in which it grows that will what its fate is tomorrow.

The climate of our economic sys- has been too cold because it ins with profits and the pro- er rather than with service and consumer. As long as an eco- nic system is conceived to be for the purpose of someone making a profit rather than to distribute goods for the general welfare, it will blight life. Men first made tools to help them create new products, but we build machines and hire men to help the machines. This upsets our thinking until we begin to assume that the man is the servant instead of the machine. The new climate of Christ will recreate our economic life until we see that any system is a means and is never to be thought of as an end to which we sacrifice the values of human life.

And, surely, we need a new climate for our living. The walking dead must be brought to life; the hot-house artificiality of modern living must be brought out into the fresh winds of God's spirit; the feverish foolishness of our ways need the cooling quiet of God's peace. Only the One who came that we might have life can change the climate of our days that we may bring forth the fruits of the spirit.

III

Then, we need A NEW DIMENSION. When J. W. Dunn came to the conclusion that in his dreams he was dreaming not only the past but sometimes the future, he created a philosophy called "Serialism." It conceives time not as flowing between rigid banks, but as another dimension. Christians have felt this through the years and in Christ have experienced eternity breaking through into their transitory lives. People who had been living in a sort of Flatland found depth and height in their living, and, finding that, entered a new

world with a new dimension. Life became not an abundance of things but a quality of experience.

This new dimension of life is the experience of the Divine breaking through into human affairs. It comes when we realize that there is no security for us in the flatland, as we are aware in the days of crisis and tragedy. We can deceive ourselves at times and make ourselves believe that we are secure, but in a day like ours the illusion can no longer be maintained. Then we see what is always true: namely, that our citizenship is in heaven and our only safety is in God. The passing centuries tell us with increasing insistence that human life has no meaning or destiny apart from God and his purposes for it.

IV

When will the new world come with its new map, its new climate, and its new dimension? I do not know. But it *will* come because its nature is written into the very heart of the universe, and every great catastrophe tears aside the camouflage and we see it waiting for us to possess it. But whether it comes tomorrow or not for centuries, it can come for you and for me at any moment. When a man says that he will enter it and live by the new map, work in the new climate, and take the perspective of the new dimension, behold, the new world has arrived! And each man's entrance into it hastens its universal coming for his brethren.

Two men were traveling through the Pyrenees, and because they were anxious to reach their destination, pushed on through the night. There came a terrible storm and the lightning revealed the trees bending to the earth. The crack of the thunder almost deafened them and the sound of falling rocks filled them with fear. Finally, one man grasping his friend's arm said, "Doesn't this seem like the end of the world?" But his friend replied, "No. Somtimes this is the way the dawn comes in the Pyrenees."

To men of no faith, this world storm may seem to be the end of the world, but to Christians it holds within it the possibility of a new world getting ready to be born.

"Balkanized" Churches

IN THAT AREA OF EUROPE commonly know as "the Balkans," there is a grouping of small nations, each preoccupied with its own sovereign rights, each zealous for the protection of its own boundaries, each determined to preserve without compromise its historic heritage. For too long a time the churches have been "Balkanized." . . . If all the nations, large and small, are to be asked to yield certain of their sovereign rights to the international community for the sake of world order, is it any less reasonable to anticipate that all churches, large and small, in our own and other countries, shall yield certain of their denominational rights in the achievement of a Church that will truly reflect the oneness of Christian believers?

—From *The Church and the New World Mind* (Bethany Press)

TEXT: *Psalm 62 (Moffatt)*

"Rock . . . Rescue . Refuge"

By GEORGE EMERSON BARNES, D.D.

Pastor, Overbrook Presbyterian Church, Phila., Pa.
Chairman, Presbyterian Wartime Service Commission

HYMNS and songs are remembered best by their refrains. If I should suggest some familiar hymns, you might be uncertain about the words of the verses, but few of you would fail to remember the chorus. Today let us listen to the refrain of hymn number 62 in the Old hymnbook of the Hebrew people. (A psalm is a hymn; the psalms were written to be sung. In most instances the psalms carry their musical instructions and many of them have refrains as well.)

The late Dr. James Moffatt, the distinguished translator of the Bible whose recent death is a great loss to biblical scholarship, caught the spirit of this fact in his translation of this psalm. It consists of three verses and a refrain. Like all refrains, it can be easily learned. Listen!

"Leave it all quietly to God, my soul;
Rock, Rescue, Refuge is he."

Isn't it lovely? That theme returns again and again with haunting beauty. (Repeat.) It awakens memories, it provides insights, it strengthens the soul. (Repeat.) That quiet, invincible assurance about life and God! Let's recite the old refrain together. (Repeat.) Let those words sing in our hearts through these days of danger and distress. Let that be the motto of our faith as we face together the hardships of these critical days.

The second line of this refrain states the three R's about God—"Rock, Rescue, Refuge is he." These words describe God's character; they tell what he does—and is—for the soul.

(1) ROCK IS HE. Above all else, men want to know that there is something solid and substantial underneath their lives, something which will be firm and unyielding.

"Within the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings,
I know that God is good."

God has meant many things to men, but most of all he has meant security. Paul declared, "Other foundation can no man lay than that which is laid, which is Jesus Christ." And Jesus himself enunciated the truth that there is only one place where men may build so that they can withstand the storm and stress of life, and that is upon the eternal Rock of Ages.

In her novel *For All Men Born,*

Margaret McKay makes her heroine say: "The mountains give you such a feeling of strength, steadiness and peace. Whenever I looked at the western hills, it always straightened me out. I would think —well, there is something permanent. At least those hills won't change. And it made me feel calm and rested." So is it with him who gazes upon God. He finds security and rest in him. There is no God like our God. He is our refuge and strength.

"Firm as a rock Thy truth must stand
When rolling years shall cease to move."

(2) Rescue is He. The greatest characteristic of the work of Christ is stated in these words, "The Son of Man is come to seek and to save that which is lost." This truth gives the assurance that we have a Saviour, and that Jesus Christ is that Saviour. He reaches down into the dangerous waters of life and rescues helpless, sinful men and women. He came to rescue the wrecked lives, the soiled souls, the broken hearts of humanity. That is the hope of mankind today. From the tensions which create doubt, from the sorrows which lead toward despair, from the bursting social restraints which lead to sin, he comes to deliver folks just like you and me.

One of the most beautiful phrases descriptive of the character and work of God is found hidden away in I Peter. It sketches a picture reminiscent of the earlier life of the fisherman apostle. He remembered the importance of those hours when, after a night of fishing, he and his comrades sat mending the nets which had been torn on the hidden rocks of the sea. When he wrote (5:10), "The God of all grace shall make you perfect," he was really saying, "God shall mend your broken nets for you." That is what God is always doing—repairing the rents in the soul made by contact with the rugged business of life. "He restoreth my soul."

The supreme desire and need of the world today is for rescue—rescue from the threatened disintegration of our civilization, rescue from war and its tragic consequences in individual lives, rescue from the instability of a way of life in which precious values may be permanently lost. There is no other way but Christ's way. There is no other name whereby men may be saved. There is no hope but in him. "The Lord is my salvation."

(3) Refuge is He. Shelter for the soul is one of the oft-repeated promises of Scripture. "The eternal God is thy refuge, and underneath are the everlasting arms."

Twenty-five years ago Catherine Cotton wrote a novel called *Experience*. Meg's husband was away at war—as many husbands, brothers and sons are today. She was lonely and anxious, tired and discouraged. Her father wrote, "Whatever happens, Meg, whatever future events may bring forth, remember that underneath are the everlasting arms." "Ah, yes," replied Meg, "and arms are lovely things in which to rest when you are tired!"

That is good advice for us to remember right now. When we are worn, weary, baffled by the experiences of these days, God's arms

e there for us to rest in. He pro-
des the shelter and the comfort
home.

That is what refuge means. The
rd means "habitation" or "home"
the place where man finds shel-
, protection, rest and refreshing.
ter struggling against the storms,
er battling with a dangerous and
nning enemy, after feeling the
guish of desperate trials, what
ace and strength *home* gives!

That is the meaning of the deep
arning in your souls today when
u say that your supreme desire
for home. It is not homesickness;
is not any unwillingness to do
ur full duty and see this thing
rough to the end. It is your pas-
n for the refuge and shelter for
ich home always stands. The
iter of the old refrain had found
at God is a permanent shelter, a
me for the soul.

"The Lord is my refuge." He is
e storm-beaten rock in whose
ade the feeblest may find a safe
elter. He is the refreshing shadow
which the weariest may find rest.
is the sure refuge and ultimate
me of the human soul.

And now for the first line of the old refrain which states the conclusion of the whole matter. *"Leave it all quietly to God, my soul."* Since God is Rock, Rescue and Refuge, you can leave the issues of life confidently with him. Not in the sense of a passive or fatalistic attitude, of doing nothing about the grave issues and serious problems of life or saying "They are none of my business and that there is nothing I can do," but rather in the sense of a quiet confidence in God and the everlasting rightness of his ways.

Whatever is the particular assignment which is yours today, go forth to do your best, without worry and anxiety, without hysteria or despair, and leave the ultimate issues serenely in his hands. Commit your way unto him and he will see you through to the end.

The one thing which we all need is the inner security and re-enforcement which comes from knowing that "in quietness and confidence shall be your strength." It is that which will give us stability and poise. It is that which will enable us to face life—and death—confident and unafraid.

Pen Points

An ounce of parents is worth a pound chaplain.

Chaplain's sign: "If you have ubles, come in and tell us about m; if not, come in and tell us how u do it."

Keep your temper—no one else nts it.

Practice makes perfect—especially en we practice what we preach.

You can't keep your spirits up by drinking the "spirits" down.

There are so many women in industry that some soldiers are now living, as one of them said recently, by the sweat of their frau.

"Our chaplain," griped a soldier, "doesn't carry a gun but, by the way he acts, you'd think he was a big shot."

—*Submitted by* CHAPLAIN CHAS. E. LUNN

"We'll Sing—You Just Give Us Hell!"

Vice Admiral Randall Jacobs, Chief of Naval Personnel, recently told this one while addressing the seventh annual dinner of the Massachusetts Council of Catholics, Protestants and Jews:

"One of our Catholic chaplains found himself in an advance marine base where he had no chance of finding a Protestant chaplain for his Protestant charges. The good padre, there in the wilds of Oceania, was perfectly competent to produce a good grade of Protestant church service, but he labored under one handicap: the hymns were strange to him, and he worried a little about getting the music started.

"Fortunately, it turned out that he had a couple of good bull-voiced baritones in the crowd who sang so sturdily that the chaplain's own halting performance couldn't be heard anyway. But one Sunday morning, as the chaplain took his place before the congregation, he saw to his dismay that his two songleaders were missing. And, to his chagrin, the chaplain could not for the life of him remember how the opening hymn began.

He stood there in growing embarrassment. There was a moment of silence. Then a Texas voice sang out a word of encouragement from the rear of the congregation. "That's all right, preacher," the marine called out, "We'll take care of the singing—you just give us hell!"

Out of the Beaks of Parrots

In Belgium there is laughter over the story about a parrot which kept squawking: "Death to the Huns!" The parrot had learned it in another war, but uttering it became a menace to the bird and the bird's owner when a German officer of the occupation army moved into the house. Unable to stand the bird's bluntness any longer, the Nazi officer one morning roared at the owner: "If that parrot repeats that once again, off you go to concentration camp!"

The worried householder took the matter, and the parrot, to his parish priest. The priest, also a parrot fancier, owned an equally venerable bird. He arranged an exchange with his parishoner. The German officer returned that evening and, failing to notice any change in the parrot, came close and dared it to repeat its treasonable sentence. The new parrot remained mum.

"Confound you, I dare you to say it once again!" the officer bellowed. "Say it: 'Death to the Huns! Death to the Huns!'" The priest's parrot cleared its throat, inclined its feathered head and piously squawked, "May God forgive you, my child."

TEXT: *And he went out, not knowing whither he went.*"—Heb. 11:8

Living Life on a Dare

By ROY L. SMITH, D.D.

Editor, "The Christian Advocate"

THERE is probably no vicious habit that flourishes so universally among service men in time of war as gambling. Though officially frowned upon, the practice is indulged—surreptitiously or openly —wherever soldiers and sailors gather. Something there is in the very climate of war that encourages men to risk their money on a turn of the dice, to form gambling pools, and to bet on anything from the outcome of a major engagement with the enemy to the reaction of their hard-boiled sergeant or bos'n to a practical joke.

We might deal here with the evils of gambling and stress particularly the corrosion of character that goes with it. But instead let us look at the gambling instinct in quite another light.

1. THE RISK OF LIFE. In a certain sense all of life is a gamble, because the risks of life are so great. Each new day is a mystery. Unseen forces twist and distort our lives, economic conditions overmaster us, social forces make playthings out of human destiny. Men seek to fortify themselves against the unseen in many ways—some with alcohol, others with bravado, others with faith. But because life (a) holds such great possibilities, (b) is capable of such majesty, (c) may be such a glorious experience, something must be found which will stabilize it with certainty.

2. FOUNDED ON THE UNSEEN. It is a strange fact, but true, that life becomes great as it is founded on the unseen. The greatest lives are those that are built upon ideals. (Consider Livingstone, Pasteur, John Huss, Savonarola, Nathan Hale, Lincoln.) Is there anything in life big enough (a) to make us forget today in tomorrow, (b) to cause us to forget pleasure in the search for greatness, (c) to enable us to endure suffering for principle's sake, (d) to help us sing in the face of flames and fagots? This would be something to stake our lives on!

3. LIVING LIFE ON A DARE. Abraham went out, staking his whole life and fortune on his conviction that God had called him. He had "bet his life on God." What a sensation to feel that one is *chosen of God!* (Cite illustrations from lives of Elizabeth Fry, William E. Gladstone, Frances E. Willard, E. Stanley Jones and others.)

What a difference a noble goal in life makes! (a) Defeats become only temporary experiences: "Neither count I my life dear unto myself." They could crucify Jesus, but they could not kill him. (b) The number of the enemy does not intimidate us. One with God is a majority: "Those that are for us

are more than those that can be against us." "Neither principalities, nor powers, nor things present, nor things to come," etc. (c) Difficulties do not deter us. If it is God's will, it will come to pass. (d) Hardships do not undermine our courage. "Rejoicing in tribulation."

4. God's Dare. There is no more discouraging thing in life than to feel that we are useless. This terror is taken out of life by the Christian gospel which says, "Ye are Christ's." There is a task for every man which no one else in the world can do, and which will go undone if he does not do it. Each of us lives every day under the eye of God. How eager he is to applaud us! There are no "God-forsaken" men. He is calling each of us to go out on some great adventure. The undone duty, the unanswered challenge, the unseized opportunity is God's call to us. It may be the dare to tithe, to testify, to take a bold stand for Christ among our fellows, or to stand alone. God is in every challenge. Do we dare to live our lives on faith, accepting God's dare?

• Text: *"Come after me, and I will make you . . ."*—Matthew 4:19

"Someone to Follow"

By Prof. Jesse Halsey, D.D.

Department of Pastoral Theology, McCormick Theological Seminary

A GROUP of Roman boys went with their troubles to Seneca, the philosopher. After hearing them patiently, he said: "What you need is *someone to follow.*"

I saw the other side of that recently at the Ravenswood "L" station in Chicago. On a billboard was chalked in big black letters, "Heil Hitler! To hell with F. D. R.!" *Someone to follow!*

Sabatier said that "man is incurably religious." I believe it, and have seen no end of people forsake the faith of their fathers to go off into some new ism. We all follow someone. It is a matter of choice *what kind* of leader it is.

Some years ago, after preaching in an Eastern prep school, at lunch the young headmaster told me very frankly, "That was 'old stuff,' the boys no longer think of heroes." (I had preached a sermon on Joshua.) That evening the senior class met for supper at the headmaster's house. I was asked to talk to them, so I asked them for suggestions. They said, "Tell us about Grenfell." "Tell us about Lenin." (They had been told I had been in Labrador and in Russia.) Here it was—"old stuff" sure, but "someone to follow."

Those Roman boys asked Seneca, "Whom do you suggest, sir?" He said, "Socrates." Immediately (and likely with bad grace) the young men began to pick flaws in the character of Socrates.

Two seminary students years ago ere spending the week-end in e home of a Moravian saint and arned bishop. They had been air- g their ideas on the Trinity, the rson of our Lord, and what not. nally, one of them with a belated urtesy turned to the bishop and d, "Uncle Eddie, what do you ink?" And the old bishop simply id, "He is my hero." Someone to llow!

Sir John Seeley in *"Ecce Homo"* dicates that unless we find Christ a man, we are not likely to dis- ver him as a Saviour. That is the xperience of many, including the riter. "Someone to follow!" He is y "hero"!

Christ is my hero because of his finite patience (one reason among thousand others)! I see him take fting Simon in hand, and of that haracterless quantity making eter—the rock. I see him trans- rming John, "the son of thunder," to the beloved disciple. It takes a ng time; the process is slow, but e grace irresistible. Thomas the oubter (I am glad he was in- uded, he is so like so many of us) included among the disciples, not r his doubts' sake, but for his yalty—a loyalty that would say ne day, "Let us go up to Jerusa- m and die with him."

Christ was patient with them; e is also patient with us!

And then he is my hero because f his courage. With small cords nd blazing eyes he cleanses the mple of grafters, overturning the oney changers' tables with in- gnant speech—"Make not my Fa- er's house a den of thieves." De- osthenes himself never equaled the fiery invective in which my hero denounced those who "steal widows' houses and for a pretext make long prayers."

The red badge of courage is worn by those who do the will of God, but even a greater courage is required to *bear* the will of God. With a "face like flint" Christ set himself to go up to Jerusalem, where a cross awaited—"For this hour came I into the world." Soul agony, but no hesitations—"My God, why?" "Father, into thy hands I commend my spirit." Courage to do *and* to bear the will of God. My hero! Someone to follow!

A group of children were wrestling with a jig-saw map of these United States. Maine and Florida and California and Washington—they knew the corners. Square Utah and Kansas, they were easy. But crooked Cape Cod, Massachusetts and funny little Delaware didn't fit. Finally in desperation they turned the puzzle over—and then with swift progress they put it together, for on the wall of their grandfather's study they had seen many times the features of the "Father of His Country," and the picture puzzle of Washington went together much faster than the States on the other side. This is a parable of the experience of many:

That one face, far from vanish,
rather grows,
Decomposes but to recompose,
Becomes my universe that feels
and knows.

"Someone to follow"—and Jesus said, "Come after me, and I will *make* you!" He who calls us will also remake us—in his image.

• *Giving you the results of this journal's investigation of . . .*

The Facts in the Talbott Case

By Jacob Simpson Payton

Associate Editor

WHEN an individual or an organization publicizes widely, recklessly and persistently the charge that a chaplain during his course of indoctrination was requested to resign from the Chaplain Corps of the Navy because he stated that his conscience would not permit him to engage in certain activities suggested by the Board of Examiners, a subject has been introduced which warrants examination.

The church press, with the exception of one independent publication which specializes in the Barnumizing of aggrieved chaplains, has printed relatively little about the case, due perhaps to the inability to obtain an impartial statement and to avoid detraction from the heroic and indispensable work being done by chaplains. The Navy Department has followed its policy of silence in such cases—perhaps, with a war to be won, heeding the caution of the old frontiersman in the Indian country that "to shoot at crows is powder thrown away." The field has therefore been left largely to one paper in which the leaven of intolerance works weekly, and whose editor and contributors specialize in searching all nooks and corners for some disgruntled chaplain.

For these reasons it has been thought advisable to set forth the facts of this controversy as far as they are obtainable, and to refute the erroneous alarms that have been sounded. We do this because those who have set themselves up as a high court on morality have succeeded in doing several deplorable things:

(1) They have implied that navy chaplains, by consenting to perform duties which are contrary to Christian standards, have laid aside their convictions with their uniforms.

(2) By playing up a few very debatable cases, they have contributed to slowing down the procurement of navy chaplains at a time when as never before in their lives young Americans in uniform need the protective, consoling, and saving service of ministers in uniform.

(3) By publishing abroad that appointment to the chaplaincy in the navy is contingent upon performing collateral duties such as arranging dances at which beer is served and giving prophylactic instruction to men taking shore leave, they have brought anxiety to many kinsmen of sailors, seabees, coast guardsmen and marines, and have shaken their faith in the character of the chaplains who serve them.

Let us take a look at the facts in the case:

On June 15, 1943, Dr. Norbert G. Talbott enrolled in the Navy Training School at the College of William and Mary, Virginia, for the usual eight-weeks course of indoctrination for navy chaplains. His educational qualifications were high. Among the five

o sponsored him, three gave un-alified recommendations, one raised light question, and another felt that e might have difficulty in measuring to the demands of the chaplaincy." member of the Indiana Conference the Methodist Church, Dr. Talbott s always been highly regarded by ministerial brethren. The record ows that as far back as January 19, 38, he applied for and received ap-ication blanks for appointment as a aplain in the United States Naval eserve, but no response is on file. May, 1942, he applied for a chap-incy in the army, and two months ter requested a change to the navy. n the eighth of the following Sep-mber, when his application was mpleted, he wired that he wished it ithdrawn. Some months thereafter s application was renewed, and on pril 7, 1943, he was granted eccles-stical endorsement by the Methodist ommission on Chaplains. It would ppear that before Dr. Talbott reached ae Chaplains' Training School he had avered in his decisions.

When Dr. Talbott was about two-hirds through the course at the chool, he, like every other proba-onary chaplain, appeared before a oard of examiners comprised of three avy chaplains. He alleges that on hat occasion he was asked three ypothetical questions. According to is own version, one of the questions imed to discover what would be his eaction if he were requested to ar-ange for a dance and provide beer or the men. The second concerned his eaction should his commanding officer rder him to give the men a talk on he necessity and use of preventive easures against venereal disease. he third question dealt with his at-titude should he be invited to attend a party during which liquor was served. Dr. Talbott says there was free and courteous discussion during which he was assured that the above things might or might not happen or that they might be assigned by his commanding officer to others.

Since the Navy Department provides the Board of Examiners with no standardized set of questions to be asked members of the Training School, since no transcript of the conversations is made, and since it is not the policy of the navy to refute charges, only the report of what happened as given by Dr. Talbott during his examination, with a few exceptions, is available. However, no one, including Dr. Talbott, has claimed that the situations hypothetically raised by these questions were other than hypothetical.

Particular care is taken by the navy to see that each board of examiners is comprised of judicious, sympathetic, and experienced chaplains. I am informed that the two Protestants who examined Dr. Talbott do not touch alcoholic beverages in any form. A Catholic chaplain always serves as the third member of the board; what is the attitude toward intoxicants of the one before whom Dr. Talbott appeared I do not know, but I am informed by several chaplains who serve repeatedly on the board of examiners that no Catholic would permit a question to be asked about the use of prophylactics.

There is a source of information which should not be overlooked in examining these charges. It occurred at the Senate Committee on Naval Affairs, March 15, 1944, during the hearing on the bill to establish a chief of

chaplains for the United States Navy. Vice Admiral Randall Jacobs, Chief of Naval Personnel, called to the stand Chaplain C. A. Neyman (the officer in charge at the Chaplains' School attended by Dr. Talbott) to explain the duties of a navy chaplain. A minister of a small independent group, hostile personally to Chaplain Robert D. Workman and to the Federal Council of Churches, had repeated the questions alleged to have been asked of Dr. Talbott. I was present and heard the answer given by Chaplain Neyman in reply to an inquiry of Senator C. Wayland Brooks of Illinois as to whether the questions were proper ones. Chaplain Neyman replied: "I would like to answer that in this way. The man in question came away from a meeting of that board in a confused state of mind with reference to those things. What he was asked in the board meeting I do not know, but when he left his two conferences with me he could not possibly have been under any misunderstanding as to the expectation of the navy or any officer as to his action. That was made clear, and after it was made clear he himself preferred to submit his resignation because he himself felt that he could not fit in the navy, although not for those reasons." The words, "not for those reasons," very definitely contradict the reasons offered by Dr. Talbott for his resgination.

Now let us turn to some testimony that refutes point-blank these deprecators of the chaplaincy and their coadjutors. It seems hardly probable that Chaplain Neyman, an ordained Baptist minister, would have favored the resignation of Dr. Talbott had there not been reasons other than his convictions against dispensing beer and giving instruction in prophylaxis, for as the officer in charge of the Training School he well knew that the candidate would never be obliged to perform those duties. At the Senate hearing referred to above, Chaplain Neyman said: "I have been in the navy almost twenty-six years. I still have to have presented to me, by any commanding officer that I have ever had, an order to conduct a dance, to procure any beer, to furnish any female companions, or to make any lectures on prophylaxis."

To a letter from Bishop W. W. Peele, chairman of the Methodist Commission on Chaplains, inquiring about the Talbott case, the late Secretary of the Navy Frank Knox, replied: "As you know, we have a large representation of Methodist chaplains in the navy, and as far as I know none of your chaplains on active duty has made any such complaint as was received from the minister who was at one time in our Navy Chaplains' School."

In the preparation of this article we sent a questionnaire to the executives of ten committees on chaplains of denominations large and small. They were asked to reply to the following questions:

1. "How many probationary chaplains of your denomination enrolled in the Navy Chaplains' School have been forced to resign due to inability of their conscience to answer questions asked by the board of examiners?"

2. "Have you complaints from chaplains now serving your denomination that their commanding officers have ordered them to serve liquor, give instruction in prophylaxis and to en-

e in other activities that violate ir conscience?"

"Have many enlisted men of the y complained of chaplains promot- dances, distributing beer, and en- ing in other questionable activities ich divert their efforts from a spir- l ministry?"

nswers from eight* gave cate- ical negatives to the three ques- ns. Dr. G. Pitt Beers of the North- Baptist Convention reported in absence of Dr. Bratcher that there been one resignation from the ining School and one later under general complaint set forth in the st question, but to the other ques- ns he answered, "No." From this nominational sampling it is appar- that the clamorous little band of tics are engaged in mere shadow- xing, and that the standards of de- rtment insisted upon at Williams- rg is quite as high as that demanded of ministers in civilian church life.

It seems quite incomprehensible that Dr. Talbott should not have laid his grievance before the General Commission on Navy Chaplains, or the Methodist Commission which endorsed him, or before the navy itself. To this day he has filed no complaint in any of these offices. He seems rather to have put his case in the hands of a few men who fished all their techniques at unfair procedure out of combatting denominations that disinherited them, and now are primarily concerned in stuffing thorns into the pillow of Chaplain Robert D. Workman, the navy's Chief Chaplain.

* Dr. Frederick L. Fagley of the Congregational-Christian Church, Dean Henry B. Washburn of the Protestant Episcopal Church, Dr. Carroll C. Roberts of the Disciples Church, Dr. Dan T. Caldwell of the Southern Presbyterian Church, Dr. Calvin H. Wingert of the Evangelical and Reformed Church, Dr. Virgil M. Cosby of the United Presbyterian Church and Mr. D. Stewart Patterson of the Methodist Church.

Report on Bill to Establish Navy Chief of Chaplains

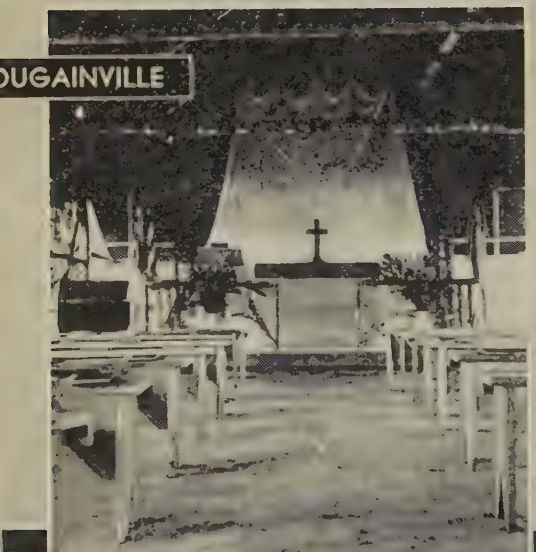
ON FEBRUARY 10, 1944, the House of Representatives passed unanimously "H.R. 1023" which provides that one chaplain shall be designated by the Secretary of the Navy with the temporary rank of rear admiral. The bill further provides that he shall serve for four years and shall retain his rank "until the termination of the wars in which the United States is now engaged or such earlier date as the Congress by concurrent resolution may fix."

A hearing before the Senate Committee on Naval Affairs on this bill was held on March 15, 1944. Confusion created in the minds of some committee members by a few representatives of minor independent religious groups may account for delaying progress of the bill.

Bishop Edwin F. Lee, Director of the General Commission, recently conferred with Senator David I. Walsh, chairman of the Senate Committee on Naval Affairs, with a view to obtaining early consideration of the bill. The chairman assured Bishop Lee that as soon as possible after Congress convenes (on November 14), he will request his comittee to act on the bill, and if it is reported favorably will seek to obtain for it an advanced date on the Senate calendar.

Bishop Lee also has conferred with the Navy Department and has been informed that it will offer no objection to the bill now before the committee. Religious bodies of all faiths, with only a few minor exceptions, heartily approve the proposed legislation.

SOUTHWEST PACIFIC



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AUSTRALIA

19-year-old Texas soldier, first of the infantry battalion to lose his life on the island. In the British Solomon Island Protectorate stands a chapel which was built by 4,000 natives. Of thatch, and with a native-carved mother-of-pearl inlaid altar, it has been presented to the American people in honor of the 1,600 war dead who gave their lives on Guadalcanal.

One of the most unusual of overseas chapels was recently described from the South Pacific by CHAPLAIN PAUL R. HOUDE. It isn't ornate by civilian standards, but the soldiers are proud of it. They made the bell from a discarded oxygen tank. A hammerhead, attached to a broom-handle, serves as the clapper. The chapel, seating 250 and constructed of wood and canvas, has a 15-foot steeple made of jungle logs.

An AAF Thunderbolt fighter group stationed at an advance airfield in Italy had the first stone-block chapel in the Mediterranean Theater. When a large tent was no longer available, CHAPLAIN ROY M. TERRY and his assistant drafted blueprints and toured the surrounding country for necessary supplies. Actual construction by skilled Italian labor and interested soldiers was completed in two weeks. Their bell is from a monastery, donated by present owners of the building who were impressed by the American soldiers' persistent efforts to provide themselves with a place of worship. The cost of the structure is being met with volunteer contributions from the pilots, ground officers and enlisted men of the group.

In India, CHAPLAIN LOUIS J. MEYER appropriated a primitive bamboo building originally used for a mess hall. Members of the military command, including the Army Nurse Corps officers, helped furnish it. This building soon becoming inadequate, a new chapel was begun by Indian laborers and completed by soldiers. It boasts miniature and large altars, lighting fixtures, bamboo matting and benches, carpeting, window shutters and a portable organ.

At a North African air service command depot, CHAPLAIN RALPH T. OSBORN held chapel for more than a year in hangers, mess halls, tents and open air—how and where he could. Then Osborn and his GI volunteers got together on a chapel. Original plans for the chapel, 73-feet long, 24-feet wide, with a seating capacity of 250, were drawn up by a draftsman sergeant at the depot. Arched windows were designed and constructed by another sergeant and a corporal. Carpenters and construction men carried on both their work and supervision of the civilians. Aircraft electricians installed wiring and fixtures. A private designed the altar, pulpit and reading table, and two non-coms, a draftsman, and a capenter-sheet-metal worker constructed a steeple and bell tower. Every board in it was salvaged from airplaine packing boxes. The men call it "Everyman's Chapel."

In New Guinea stands one of the most beautiful chapels in the area. The sanctuary, office and library, built on a raised wooden platform, occupy 28 feet of the structure's 96 by 30 feet. The rest is taken up with the nave and entrance, floored with coral and covered with sawdust. Wooden benches set on cocoanut logs will seat 375 persons. The balsam pole, tar paper and thatch roof slants high, and there is a steeple in the front. The lower front of the chapel and the ver

of the tower, the belfry itself, are ered with pungle (the stem of the palm) and the upper front of building and the lower part of the er are covered with a basket weave ago-palm leaves. Inside the chapel plywood panels framed with co- ut poles, a panel altar and com- ion rail. The tabernacle, stained a brown native dye like the other ishings, is octagon-shaped also, a slanted roof. Behind the altar across the whole back of the tuary is a wall of upright bamboo s, and the centerpiece over the rnacle is a raised rounded cross maller bamboo poles. Army nurses e the altar cloth of parachute h and lined the tabernacle with same silken material. The chap- is JOSEPH W. BUCKLEY.

r from New York, in a battle- red city of Italy, is a "Little rch Around the Corner" from ary service headquarters. The Valdese Evangelical (Presbyte-) Church, its walls miraculously uched by a bomb-rain that leveled earby buildings, serves as a U. S. y chapel. American soldiers find stately pews, stained-glass win- s, a real pulpit, and a traditional ty that is welcome.

mewhere on a South Pacific Is- chapel chimes come from four 4-caliber anti-aircraft shells. An nious hand-crank affair permits ers to strike in the empty shells h were cut different lengths for ty of tone.

u will find chapels in war the- all over the world. A lot of the it may be the space around the on which the chaplain has spread his portable equipment. Or it may be a plank supported by boxes, with the chaplain facing soldiers sitting on their helmets in Italian mud. It may be a small canvas tent arranged in a jungle clearing with men kneeling in the sand in front of it. If it is very close to the battleline, the soldiers' temporary open-air church is apt to be flanked by foxholes, and the service may be interrupted by periodic dives for safety.

The first permanent United States Army chapel in France in World War II was established D-day plus seven by CHAPLAIN THEODORE P. BORNHOEFT only five days after his arrival in France. Services in the little canvas church are reminiscent of pioneer days when the forefathers of these soldiers took their guns to church too. But these guns stacked in the aisle are Garand rifles, the pews are long wooden boxes marked, "For Cannon Projectile" and "U. S. A.," and steel helmets are ready beside the feet of the worshipers. Still, there are flowers on the altar and ferns banked on either side of it. There is a portable organ and the chaplain has for his fighting congregation the hymnbooks they have been used to.

This is church for men who serve the army overseas, and they attend as often as they can. For they are the men whom Army Chief of Staff General George C. Marshall meant when he said, "It is morale—and I mean spiritual morale—which wins the victory, in the ultimate. And that type of morale can only come out of the religious naure of the soldier who knows God. I count heavily on that type of man and that kind of army!"

ve you sent "THE CHAPLAIN" your latest address?

• *Second of a three-part series on*

Creating the ATMOSPHERE for Worship

By Albert W. Palmer, LL.D.

President, Chicago Theological Seminary

NO argument needs to be made for music as the vestibule to worship, but perhaps some hints may be given as to the kind of music and how it may be obtained under difficulties.

Of course, if there is a chapel and an organ and someone to play, the problem seems well-nigh solved. And so it is, if music be chosen which is truly worshipful and played so as to induce a mood of spiritual aspiration. No one kind of music is, in itself, inevitably and intrinsically religious.

In general, however, it may be laid down as a basic principle that, in order to be religiously uplifting, music should have religious associations in the minds of the hearers. Hence the value of well beloved hymn tunes or parts of sacred oratorios or great musical settings for the mass like those by Palestrina, Mozart or Gounod. The negative side of this is that, in order to have a religious influence, music should also be free from secular associations. It should not be in any way akin to dance music and light opera.

If no organ or piano is available, what then? Sometimes part of a military or ship's band can be used. Another possibility is the phonograph, if the chaplain ha been able to bring alon a few well-chosen rec ords. Under field condi tions, I wouldn't hesitat to use a harmonica or chestra. And when no in struments at all are avail able, the possibility of *cappella* singing shoul be explored. A servic which began quietly wit the unannounced singing of som familiar hymn by an informal cho group sitting together at the fro might be very impressive indee

IV. The Chaplain's Personal Influence

Apart from and beyond all these more or less mechanical ar external things, the creation of a atmosphere of worship depend largely on the personality and bea ing of the minister or chaplain co ducting the service. He may or ma not wear any form of clerical ro or vestment, but he must wear quiet unhurried dignity and reve ence within his own soul.

His bearing sets an example f all to emulate. If he rushes i breathless and excited, fussily a ranging some last-minute detai he may destroy whatever feeli of reverence the worship setti and the music have sought to e tablish. On the other hand, if

ers the service of worship with
nness and dignity, if he stands
kneels reverently before the
ship center, he may create a
ng of spiritual awareness and
erful anticipation. He says, by
very symbolism of his personal
tions: "This is the place of
ship and the hour of prayer.
ve come not only to lead you
orship, but I have come here,
of all, to pray myself."

the communion service, the
ister himself is usually the first
of the congregation to partake
he sacred elements. Unless his
soul is aglow with devotion,
can hardly expect to kindle a
of devotion on the altars of
r souls.

IV. Use of Holy Scripture

he words of the Bible are not
beautiful and sonorous in
nselves, but they also have
ly worshipful associations with
y people. Especially is this true
he words of Jesus, the Psalms
some of the great passages
Isaiah and the Epistles.

is well to begin a worship serv-
therefore, with some great
ations or some brief but well-
d passage from Holy Scripture.
o so says in effect, to all who
: "I who repeat these words
not beginning this service in
own little temporary authority.
me from a great and noble
tual heritage. I speak out of a
background of the past.
tless generations have borne
ess to the truth of these beauti-
words. Listen and comfort your
upon their eternal truths."

great scripture passage captures the attention and builds the worshiping group together---especially if the scripture has been committed to memory and is uttered without any book intervening between the minister and the congregation.

VI. Things That Detract

Perhaps a word should be said about negative influences. There are some things which nullify the atmosphere of worship. Anything that is ugly or inharmonious should, of course, be avoided as far as possible. Announcements should not be allowed to break in at any point. They can just as well wait until the close. There should be no feeling of hurry or that things are improvised, being just made up as the service goes along.

Careful preparation of every detail is essential. While the service should never be hurried, it should not drag either. Whether the service is to last fifteen minutes or an hour, it should proceed with quiet dignity and with a rhythm and tempo of its own. The music will be much more worshipful, also, if the choir is placed to one side instead of facing the congregation. They should be "singing unto the Lord," as it says in the New Testament. It is also very distracting to have some over-zealous music director up in front waving his baton and transforming into a singing lesson or a "pep" meeting what ought to be an uplifting experience of worship.

Editor's Note: *This series, originally prepared at the request of Chaplain Milton O. Beebe for chaplains in his command, will close next month with a discussion of "The Chaplain's Prayers."*

BOOK NOTES

By and About Chaplains

Your Daddy Did Not Die. *By Dr. Daniel A. Poling. Greenberg. $2.*

IT IS LIKELY that the most dramatic incident of heroism involving chaplains in this war happened when, in February of last year, the transport *Dorchester* was torpedoed. On her sinking decks there stood hand in hand four chaplains—one Jewish, one Catholic and two Protestants—who had given their life-jackets to men without them, and who as the ship went down prayed together for the safety of the men who were swimming or rowing through the icy waters.

One of those chaplains was Clark Poling, son of the renowned Christian leader who as a reserve chaplain himself, as editor-in-chief of *Christian Herald*, as world leader of Christian Endeavor, and as vice-chairman of the Service Men's Christian League, has labored prodigiously to get and keep the Christian Church "on the beam" in matters affecting its duty to its men in the service.

Dr. Poling was in London, on the first leg of a world tour of visitation to chaplains, when he received word that his chaplain-son was lost in action. He sat down and wrote a letter to Clark's year-old son, Corky. It is that letter that was the genesis of this book.

Your Daddy Did Not Die, however, is not only a beautiful and tender memorial for Corky's chubby hands. It is a mighty monument to "all those youthful, radiant lives who have given, and yet will give, that 'last full measure' in order that freedom and justice, Christian mercy and the hope of man's brotherhood in God's fatherhood shall not be destroyed." Don't miss this book!

"—And Pass the Ammunition." *By Chaplain Howell M. Forgy. D. Appleton Century Co. $2.50.*

AT LONG LAST it seems that the mystery of "who said it?" is solved. The origin of the seven lilting words, out of which a song-smith created a battlesong heard 'round the world, intrigued the home front for months. Virtually every chaplain who survived Pearl Harbor was plagued by hero-hunters and urged to confess authorship. One or two cagily averred that they might have said it but couldn't quite remember. Later, however, when it seemed that the lyric-writer's picture of the sky-pilot turning himself into a "son-of-a-gun of a gunner" might not redound to their official glory, they decided the probably didn't utter such words after all.

All the while, quite unconscious of the zooming immortality of his extemporaneous phrase, used as he slapped the sweating backs of anti-aircrafters aboard the cruiser *New Orleans* at Pearl harbor, Chaplain Forgy and his shipmates were tied up in some of the Pacific's hottest engagements. This is the warmly human story of that ship, its fighting men and their chaplain who moved with them through the hell of combat—in the Coral Sea, at Midway, at Lunga Point and other historic hot spots—bringing them the consolations of Christ and the joys of religion.

Worth the price of admission are two descriptions: that telling how, previous to entering the chaplaincy, Forgy fought his mental and spiritual battle with his pre-war pacifism; and that describing his work during the roaring Coral Sea battle.

And God Was There. *By Chaplain Eb Cobb Brink. Westminster Press. $1.*

ONE OF OUR FAVORITE postwar projects (we can't achieve it before) is to meet the author of this little book, sit down with him and sun ourselves in the quiet radiance of his spirit. For it is that kind of spirit that shines through these pages. Chaplain Brink with his men of the 81st Armored Reconnaissance Battalion of the 1st Armored Division, went through some of the bloodiest and most heroic fighting of the African Tunisian campaign. But nowhere does he write shrilly; never does he strike a pose; not once does he use the first-person pronoun.

This book abounds in little stories of men facing fear and conquering it, facing temptation and overcoming it, facing death and walking through it—all because "God was there." Chaplain Brink, make no mistake, does not paint a picture of wholesale saintliness among his men; he sees their weaknesses and describes them, acknowledges their frequent propensities to lower this

hrough these pages you seem to see a and humble man, as full of understand- s he is of compassion, leading his men y, as we think Christ would have led toward nobility amid hellishness.

book closes on a note of eloquent d and warning to the Church of Christ ready for these men when they come ome—or lose them forever.

a Battlewagon. *By Chaplain James V. pool. John C. Winston Co. $1.50.*

T PUBLISHED in the *Chicago Tribune*, ere glad when an enterprising pub- put this series of engaging and inspir- ories into book form. The author, while g aboard the battleship *South Dakota*, ction enough to give him a permanent among the battle-scarred veterans of the incy. And he relates his experiences in ng fashion.

ship, appointed to cover the aircraft- r *Enterprise* (he had first been assigned plain of the *Normandie*, receiving his on the day she burned at her Hudson pier), was in the thick of it down in outh Pacific for nearly two years. But s not the story of engagements and ; it is primarily the story of men, and portunities a chaplain has of serving and giving them spiritual direction for d death.

ute to the manner in which Chaplain ol used those opportunities is given in reword by Rear Admiral Thomas Leigh formerly captain of the *South Dakota*. aypool the admiral says: "Make no e: the chaplain can easily raise or the morale and reputation of a ship. the very beginning our padre preached spel 'Fight the Good Fight' by set- e example himself. I saw him, through ttles, prove himself a grand exemplar militant religion."

Meany and the Fighting 69th. *By is Jenkins, Jr. Frederick Fell, Inc. $1.*

TEN AND ILLUSTRATED by the son of City's famed Protestant leader, this story of the Catholic chaplain whose d to fit the prints left by the legen- ather Duffy. Meany went into Makin vith his men, was put out of action iding a wounded soldier, and received the Silver Star for gallantry in battle. Succinctly dramatic in style, the little book is an arrestingly realistic picture of what a chaplain—any chaplain—does for his men under the hottest of combat conditions.

On the Far East

WITH THE TIDE of battle—and the postwar possibilities—turning our attention to the Far East and Southeast Asia, chaplains will want to become more conversant with these regions. The following books have been suggested by Bishop Edwin F. Lee, director of the General Commission on Army and Navy Chaplains, as invaluable works on these subjects.

The Philippines, A Study in National Development. By Joseph Talston Hayden, Professor of Political Science, University of Michigan. Publisher: The Macmillan Co., N. Y. (1942).

The Dutch East Indies, Its Government, Problems and Politics. By Amry Vandenbosch, Professor of Political Science, University of Kentucky. Publisher: University of California Press (1941).

A History of the Orient. By Steiger, Beyer, and Benitez. Publisher: Ginn and Co., N. Y. (1926).

The Peoples of Southeast Asia, The Malays, Indonesians, and Filipinos. By Bruno Lasker, Institute of Pacific Relations. Publisher: Alfred A. Knopf, N. Y. (1944).

An Outline History of Japan. By Herbert H. Gowen, Professor of Oriental Languages, University of Washington. Publisher: D. Appleton-Century Co., N. Y. (1942).

The Making of Modern China, A Short History. By Owen and Eleanor Lattimore. Publisher: W. W. Norton and Co., N. Y. (1944).

The Netherlands, Story of a Free People. By Hendrik Riemans. Publisher: Eagle Books, N. Y. (1944).

Malaysia. By Professor Rupert Emerson, Harvard University. Publisher: The Macmillan Co., N. Y. (1937).

The British Commonwealth, Its Place in the Service of the World. By Sir Edward Grigg, M.P. Introduction by Lord Halifax, British Ambassador to U. S. A. Publisher: Liveright, N. Y. (1944).

Ten Years in Japan. By Joseph C. Grew, U. S. Ambassador to Japan, 1932-42. Publisher: Simon and Schuster, N. Y. (1944).

POETRY

By Chaplains

ORDERS FOR THE DAY

By Chaplain Amos L. Boren

Every morning, humbly kneeling,
We are always wont to pray,
In contrition and with feeling,
"What is there to do today?"

Then as quickly as our thoughts do
Comes a voice that seems to say,
"You can do just what you will to;
What you will to do, you may.

"There's a field that must be planted;
There's a house in paintless grey;
Here's a song that must be chanted;
Here's a hidden face in clay."

Thus the tasks are now and shall be
Laying all along the way,
For a man to choose whene'er he
Asks for "Orders for the Day."

VOICE OF AN ARMY CHAPEL

By Chaplain Kendall B. Burgess

The army chapel has a voice
Which all the world must hear,
A voice which speaks for Mighty God
In tones both loud and clear.

It speaks for the God of all mankind,
Above all race or creed,
And has no place for bigotry
But answers every need.

It's here that each man finds himself,
The soul the great God made,
The soul that's strong enough with him
To face life unafraid.

It's here that each man finds anew
Our common brotherhood,
And gains new faith and trust to work
For every human good.

It's here that each man finds his God,
The ever-present Friend,
Who guides each worthy urge in man
Unto a noble end.

It's here we gain the courage great
To fight a brutal foe,
And gird our loins with inner strength
As we to battle go.

And here in midst of savage war,
Which we pray soon will cease,
We see God's visions of a world
Well organized for peace.

We know that God needs us to build
That world he does intend,
And pray to be the kind of men
On whom he can depend.

A CHAPLAIN'S PRAYER

By Chaplain Frank J. Pippin

Lord, lend me strength for these, thy s
cial sheep,
The men who go to battle in the night.
Give me the shepherd's heart to tend a
keep
Their spirits full of thee, O God
Might.

I watch them creep across the crops of
The foe has forced the rebel earth
spawn
And belch black death, as hate and
conspire;
I hear them scream and see them die
dawn.

I feel so helpless when I see them fall
I grip no weapon save the will to pr
They swallow once the death-dust and
gall,
But, God, I die a thousand times a d

Stretch me thy steady hand to keep t
still,
Tell me the healing word to stay t
mind,
Torn by their wounds from any consc
will,
And keep me always wonderfully ki

battles done, the lulls are stalked by pain
d doubts they cannot bear, unless thou
come;
me thy way to gather up again
eir shattered dreams of peace and love
nd home.

ng on them who sleep in silent trust,
ke what remains, that which belongs
o you;
n their hot guns have dropped to cool
nd rust,
d the last bomb is huddled with the
dew.

A PRAYER

By Chaplain Charles E. Lunn

Thou our light when the day is dark,
ur guide when we miss the mark;
Thou our courage when we feel afraid,
ur protection when by enemies waylaid;
Thou our strength when the flesh is
weak,
ur counsellor when Thy will we seek;
hou our hope when our faith has failed,
ur stay when by doubts assailed;
Thou our friend when we are alone,
ur companion when far from home;
ask these thru the One who has trod
weakness of man's flesh the pathway
to God.

RENDEZVOUS

By Chaplain Albert B. Kettell

ve a rendezvous with Christ
ome disputed barricade.
in some jungle's sultry shade
n some frozen Northland drear;
ve a rendezvous with Christ;
alls me, and I needs must hear.

ay be he will summon me
battle on earth's last frontier.
his his will for me may be
at I shall find my labor near.

ve a rendezvous with Christ!
nd near or far I know not; still
eckons me and I must go.
er fruitful plain or sun-scorched hill.

MEDITATION ON LOVE

By Chaplain Howard B. Foran

Love is a mystery hard to understand;
Yet thinking on this subject is not banned,
So let's explore the data now on hand.

Love steers the plow through many a weary
field,
That from the broken earth, hot sweat may
yield
A crop of corn, and hungry mouths are
filled.

Love rushes to the office's crowded desk,
Paces through endless figures without rest,
Working for wage to feather some sweet
nest.

Love in the shop waits on disgruntled trade,
Smiling the while, although somewhat dis-
mayed
Because, "No, I'm just looking now," she
said.

Love in the factory regulates the grind
Which taxes high the soundest human mind,
And even to the drill and lathe is kind.

Love on the battlefield doth bravely go:
Pierced by shot and shell that planteth low,
Six feet beneath the soil where poppies grow.

Love writhes upon the bed of rending pain:
Gives birth to one who bears another's
name;
Another who returns that love again.

Love is the force by which the soul doth
move
From hellish death to heavenly life above,
For love is godliness, and God is love.

COUNSEL

By Chaplain Wilford P. Kirk

Forget not that thou hast often sinned,
And even yet sinful might be.
Deal gently with the erring one
As God hath dealt with thee.

THOUGHT-STARTERS

A Department Dedicated to "Priming the Pump"

By Halford Luccock, D.D.

Give the World a Spin!

» One of the best short scenes in that really good motion picture "The Human Comedy" is that in which the little boy Ulysses goes into the public library. He can't read, but he likes to feel the books and smell them. As he comes out, he sees a short-sighted old man peering at a globe. As young Ulysses ("little Useless," as the boys call him) goes by, he gives the globe a strong twirl and nearly gives the old man a stroke of apoplexy.

That is just a picture. Yet it does suggest the real truth—that *every one of us can give the "globe a spin."* There have been multitudes of people who have reached out and by their lives have helped the world go forward. (Cite examples.)

We give the world a forward-moving whirl when we furnish it, in ourselves, one person whose strength is available for carrying forward the best welfare of the world. We give it a beneficent spin when we touch helpfully another life. We give it a healthy spin when we add to that force of public opinion which is necessary for a just and lasting peace.

Too many short sighted "old men" are looking at the world in terms of loot. Those who look at it in terms of brotherhood really give the old ball a big spin! (Take it from there.)

"For It Is Power

» Compress the sentence Paul's "I am not ashame of the gospel, for it is th power of God unto salva tion," into just eight words "I am not ashamed . . . fo it is power." That gives a timely ring. For if ther is one thing of which ou generation is not ashame it is power. Whether it be a block buster, a B-29, or the production fig ures of the last six months, we giv our highest enthusiasm to *power.*

Yet we can be ashamed, in a re way, that we belong to an order life in which a chief use of power to spread devastation and death. Pau claimed that he had a new sort power which could take the gre energies of life and channel them to better end. Paul did bring power Europe. There was power then, ar there is now, in his gospel.

Here are some elements of powe (a) the view of man from a ne vantage-point, as something precio through his relationship to God; (b the power to reach into the secr places of the heart and transform person and give him victory over th destructive forces of life; (c) th power to create the basis of a secu world, through recognition of men being one family of God, tied in ou bundle of life. That is the pow needed—and available—today.

The Biggest Blunder Ever Pulled

WHAT was the biggest bonehead ever made, the biggest chance missed? General John A. Logan, ivil War fame, came near it when urned down the offer of a half est in Alexander Graham Bell's hone for the price of $500. You ln't buy it today for 500 million! re are lots of contenders, but the d Booby Prize goes to the Rich ig Ruler, to whom there came one a Young Man who offered to take in on the ground floor of the test enterprise in history. And he ed the chance—turned it down for w acres and some livestock!

ook what he missed when he said to Jesus' invitation "Follow Me." missed a great *friendship.* He ed a great *development,* for look t the men who accepted Jesus' became! He missed a great *adure,* for the men who closed with offer turned the world upside n.

nat was a long time ago; but s offers to all of us those same e gifts—a great friendship, a great elopment, a great adventure, to our world, now wrongside up, de down.

hat are you doing with that offer?

"How Big Are the Words?"

FEW MONTHS ago the publishing of Simon and Shuster in New k City received a telegram from of its authors, asking the sort of stion dear to an author's heart. It , "How much advance will you e on a novel of 60,000 words?" Shuster wired back another ques-, "How big are the words?"

is a good question for all of us to . How big *are* the words we live on? Are they big enough to meet the many occasions when man-sized words, words of earth, are not big enough? There are many times when we need God-sized words—times when we need to find some meaning in what looks like the crazy puzzle of existence, when the bottom has dropped out of things, or when death has knocked our little world into a cocked hat. Jesus' disciples felt that he had *big* words. They said, "To whom shall we go? *Thou hast the words* of eternal life." He has *big* words today.

Ask again, How big are the words we use in thinking of the world after the war? "Nation" is a big word; so is "region." But they are not big enough. Paul used the only words big enough when he said: "He hath made *all* men to dwell together."

Three Suggestions on Morale

» NOT MORALE in merely a military sense, but in the sense of the whole moral and spiritual well-being. Each might form the basis of a talk.

1. *Don't let the battlefield get isolated.* One of the most effective strategies of this war has been what in tactical air manuals is called "isolation of the battlefield." In theory this means cutting the enemy's communication lines around the battlefield perimeter so that he is unable to reinforce his units in that area. That is, just make the battlefield a thing in itself, shut off from anything else. It is called vividly an "operation strangle." That comes close to the strategy of the struggle for character and self-control which we all have to make. If we allow that moral and spiritual battlefield to be cut off from all communications and resources, we

are defeated almost before we begin. The men in the army and navy are all in a new place—far away from familiar friends and scenes. If in our thinking we allow the struggles there to be regarded as just things all by themselves, we are out of touch with powerful resources for holding ourselves up to our best. *Keep the lines of communication open*—the lines that run back to our homes, to those who have invested in us their faith and their love. But, most important of all, keep open the lines to the resources of God.

2. *The Self of Reference.* In Prof. W. E. Hocking's fine book on *Morale,* written for the army during the first world war, he makes much of a man's holding in mind what he calls the "Self of Reference." By that he means the vivid remembrance of himself as he was before coming into the army or navy. Keep in remembrance the man that you really are, the man reinforced by the memories of the best he has felt and known, the standard of reference by which any present feeling and situations are to be judged and corrected.

3. *"Morale is a lot of little things."* Probably you have all seen the advertisement with this heading. It has a lot of truth in it, as you well know. Little things, small comforts, some items of well-being, have a lot to do with a person's whole morale. Illustrations of this are on every hand. But, in a larger sense, the slogan misses the whole truth. In the deepest sense of morale, as describing one's whole spirit, *"morale is one big thing."* It is the firmly grasped conviction that one is in the hands of a God of love, and that neither life nor death can separate us from that love. This *big* faith that makes for fortitude in any amaze ment is expressed in the words o the Psalms: "The Lord God reigneth let the earth rejoice." How may w get and keep strong that conviction

"Owning Yourself

» A PROVOCATIVE TALK might perha be made out of the law suit whic Frank Sinatra made in the summer 1943. In this we would consider th "idol of the bobby socks brigade," n for the glamour or his voice but fo his finances. He had originally bor rowed money to start his radio caree and gave to the man who lent it him a right to a portion of all h earnings. He made of himself a stoc company, in which someone else hel a lot of stock. After Frank got in "the big money," he got tired of pay ing out so much and sued to be a lowed to "buy himself out." He wo The New York paper carrying th story headed it, "Frank Sinatra Fir ally Owns Himself."

A provocative phrase that, "own himself." What does it mean to ow yourself? Do you own yourself? Fro there the preacher might go on show that no one really "owns him self." Our ancestors all have a sha in us; the influences of heredity ow us in part. The tribe we belong asserts its ownership in part. But v do own ourselves when we do o own thinking, when we plan our a tions according to some standard v select ourselves. It's a great luxury own yourself and not be merely phonograph record of others. But, a this is the big thing, we never real *own* ourselves until we *give* ourselv to something bigger than we are. "Y are not your own; ye are boug with a price."

Signs of Being Alive

BOUT TWO YEARS AGO the Associated
ss carried the story of a young men
Amarillo, Texas, who wanted to
st in the army. He needed a birth
ificate, so he applied to the county
k's office. The clerk looked up the
rds and found his name and date
rth all right. Then he looked up
e young man in surprise and said,
y, you're dead! You've been dead
since you were born!"
at was a hot one! Through some
ake the young man had been en-
d on the records as having been
-born. Now he was confronted
the neat little task of furnish-
legal proof that he was alive.
ou had that assignment, just how
ld you go about it?
hat leads us to a real question:
at are the signs of "being alive"
he largest and deepest sense of the
v Testament, "the life of which is
indeed"? The preacher can list
own "signs of being alive" in the
itual sense. For instance, he can
"Are you alive to other people—
ly alive so that you can feel with
sitive nerves their need?" The
able of the last judgment (Matt.
shows that Jesus regarded that as
ecessary sign of life. Are you alive
the incursions of the spiritual
ld which make themselves mani-
to us?

Life Begins at Forty

WHEN ONE READS these words about
es walking into his life work
n he was forty years of age (Acts
), the mind bounces off like a
ard ball to the title of a book of a
seasons back, *Life Begins at Forty.*
vever true or false that statement
be as a universal generalization,
it is true that life did begin for Moses at forty. That was not because he had reached any magic day on the calendar, but because, when he was forty, he began to get about a bit. He began to poke into things and see what was happening in his world. He got out from behind the barricade of a king's palace and down into the brickyard where his brothers were driven under the lash. He escaped from the royal routine of "peace, perfect peace," and got into the midst of a labor struggle.

Life began for Moses when he got on the rim of his world, when he began to grow in awareness of people and of what life meant to them. That is when life in the fullest sense begins for anyone. This is not a matter of duty, charity, kindness, so much as of intellectual adventurousness. It is the dedication of the imagination to social ends. It is the projection of mind into the lives of others, so that we get a real feel of the burdens which cut cruelly into other shoulders.

Life began for Moses when he got into a fight. That is when life begins for anyone. To say this is not to stress the virtues of pugnacity; it has none. Nor is it to extol the oversimplification of the complex issues of life and society into clear, sharp black-and-white; that is a delusion which easily besets radicals and reformers. It is rather the feeling of moral alternatives, the response to the struggle of humanity which pulls on something deeper than reason.

Life began for Moses when he stopped strolling as a neutral observer and became part of a struggle for justice and human right. It is the reddest of red-letter days in the life of anyone when he gets down from the grandstand into the arena of life.

IDEA EXCHANGE

Officers Assist at Communion

¶ I make a practice of inviting six officers (using all grades from second lieutenants to colonels) to assist me at the Communion table each month. They are selected from officers who attend services regularly and whom I know have been active churchmen in civilian life. The EM's are impressed and pleased to have their officers present to serve them. I point out, during my remarks on the significance of the service, that "all ground is level at Calvary."

—Chaplain Frederick G. Nichols

Uses Potential Ministers

¶ Recently discovering that there are a number of men in this Parachute School (Fort Benning) who expect to enter the ministry at the close of the war, I have been going out of my way to use these potential ministers in public worship. For instance, last Sunday (when the theme of the service was "The Power of Prayer") I had three of the paratroopers speak briefly on what prayer has meant to them. Two others also participated, one offering the morning prayer, the other leading the congregation in song. I find this to be of tremendous encouragement to the participants, as well as of great assistance to me.

—Chaplain Chester L. Hunt

Filling the Front Pews

¶ In order to keep the soldiers from filling the back seats first, and to save them for late-comers, we make a practice of roping off the last five or six rows until after the service has started. There seems to be no resentment of this plan as is sometimes the case when men are herded to the front when they indicate a preference for the rear. Moreover, it avoids the embarrassment and disturbance of late-comers trailing to the front while the service is in progress.

—Chaplain Raymond R. Milli

Putting Music in the Ai

¶ The chaplains of our regimen pooled their resources and purchased a very good P.A. system. A large number of good recordings were bought, and regular evening music programs were instituted. It is surprising how the men appreciate the music. They swarm around the amplifier and make requests—many of them for the classics. Church announcements are made between recordings. On clear nights the music carries a long distance.

—Chaplain Carl W. Schradi

Send-Off From the Chapla

¶ At Fort Knox, Ky., says the *Christian Endeavor World,* Colonel N. Briscoe, post commander, has arranged things so that a chaplain is the last officer a soldier sees before being discharged from service. Each discharged soldier has five or ten minutes (more, if required) with the minister in uniform, and frequently this contact results in a letter sent from the chaplain to a civilian pastor in the town for which the veteran is heading.

Chaplain Ernest E. Heuer reports in *The Lutheran Chaplain* that a somewhat similar arrangement is in effect at his post—only the discharge in this case is from the regiment

rdhouse and not from the service. ry prisoner, before being released, ent to the chaplain for a private rview. Says Heuer: "This is turn- out to be a good method for sal- ing men for usefulness in the army for the Kingdom as well. For the t time, perhaps, a man meets his plain and is made aware that here ne who will always be his friend."

Revival on a Transport

On transport duty, I have found t men respond well to revival tings en route. In the month of y, covering only part of one trip, I d 49 services, preaching every ht the same as I would in my home urch during a protracted meeting. ring this trip 200 men were con- ted. I baptized 26 of them and gave m the vows of the church of their ice, then sent letters of member- p to eight denominations in 15 tes. As the men disembarked, 50 of m handed me letters expressing most gratifying attitudes I have nd anywhere. Such services, I cover, help materially in allaying nesickness and loneliness, as well as ucing monotony. (Having no Cath- chaplain on board, I had a Cath- officer say mass for Catholic men ly. A full Jewish service was pro- ed by transcription each Friday, I was twice invited to preach non- tarian sermons to them.

—Chaplain Charles F. Pegram

New Guinea Jungle Revival

Speaking of revival meetings en- ces mention of a recent three- ks series of evangelistic services d in a jungle of New Guinea by APLAIN Harold G. Sanders. The tings were held in a camouflaged bee chapel, lighted with an elec- cross and nestling in a grove of onut palms, and named "The urch in the Wildwood." Assisted in the preaching by Chaplain Herman Ihley, and in the attendance-recruit- ing and other arrangements by former ministerial students from many de- nominations, Chaplain Sanders reports that close to 10,000 bluejackets at- tended the services, 86 converts were made, and more than 200 came to the altar to renew their church vows. Seven baptismal services were held in a beautiful pool formed at the base of a mountain by a cool spring. Follow- ing the meetings, V-mail letters re- questing membership for servicemen were sent to pastors of 12 different denominations.

Remembering Birthdays

¶ I have found it well worth while to send birthday greetings to officers of the units I serve. From headquarters I secure the birth-dates of all officers, record them in a diary, and dispatch words of congratulations on a special card I have had printed for such mes- sages. This indication of the chaplain's interest has borne fruit in many ways. I also have had printed a special card of introduction (and brief message) which I give out to all new men at the time of orientation talks.

—Chaplain Gene Stone

For Service Wives

¶ Near every large army camp in the U. S. are hundreds of service men's wives who, as we all know, grow very lonely. In co-operation with Chaplain David M. Shepherd and the local USO center, I worked out a special service for them.

Assembling as many names as I could obtain, letters of invitation were mailed out. The USO provided a room for a nursery for small babies and children, and donated a beautiful bouquet of flowers in honor of the wives.

A large number came, bringing their children with them. In addition

to some other special numbers, Chaplain Shepherd read a poem from *The Link*, "A Wife's Blessing," and I talked briefly on "The Twain Shall Be One"—stressing those principles which bring unity, beauty and blessedness into married life.

Pictures were taken following the service and mailed later to those requesting them. Since then I have had many requests to repeat the service. Moreover, out of the group that attended many friendships were formed among the women themselves.

—Chaplain Carl R. Hatfield

Chapel From Orderly Room

¶ Though Marshall Field has been a permanent air base for some years, it had never possessed a chapel until June, 1944. One of the buildings on the base had not been used for nearly a year. It used to be an Orderly Room. My C.O. offered the building to me, after I appealed to him for help in obtaining a real chapel.

Before this, a library room in base headquarters had been serving for a chapel on Sundays. At best, the library room still looked like a library and not like a chapel. There were a temporary altar and dossal at one end of the room, and a small lectern. The congregation had to sit on folding chairs. Each Sunday meant quite a lot of work for my assistant, who had to remove as much of the library equipment (tables, magazine racks, etc.) as possible. Then he would have to clean out the library. Perhaps largely because it was in base headquarters building, many of the men felt a reluctance to seek out the chapel services.

The project began very modestly: I drew some rough plans and gave them to the carpenter in our unit. He made the altar from an abandoned cabinet and the chancel platform from an old pair of doors off the fire engine house.

For months I had been carefully hoarding my Chaplain's Fund, getting ready for this project. I was able to buy most of the materials and equipment not otherwise available. We made a wall, offset about two feet from the original wall, as the back wall of the chancel. Then we cased both front and rear walls with wallboard. We painted the ceiling with water paint, and the concrete floor with deck-paint and waxed it, so it resembles linoleum.

The altar picture is a fine reproduction of Sallman's "Head of Christ," veiled when services are not being held. The dossal is of metallic blue with gold wings, formed to bracket the altar. This centers attention on the altar and cuts down the distortion of the heating conduit. All woodwork is in white with walnut trim, and there is wool carpet on the chancel floor, the altar pediment, and the kneeling steps at the chancel rail. We still use the folding chairs, neatly arranged with a center aisle. Subdued blue draperies hang from the windows.

At the rear of the room we built a wall and arranged an archway into the entrance hall, which is flanked by two latrines. Beyond the chancel one may walk behind the altar wall into the two offices without going through the chancel itself.

The finishing touch will be our Hammond electric organ, which has been promised for a very early date. It will be placed to the left of the chancel as one faces the altar, with the organ amplifiers overhead.

Because of the fine co-operation we've received on all sides, it has been possible to convert a very ordinary Orderly Room into a chaste, attractive chapel at an extremely low cost in money. As might be expected the interest and attendance have benefited tremendously. And now we feel that religion has a worthwhile testimony at Marshall Field!

—Chaplain Karl L. Mumford

THE CHRISTIAN FAITH

It is alluring—Christ allures men.
It is assuring—Christ assures men.
It is enduring—Christ endures
er.
It is insuring—Christ insures for
and eternity.
It is securing—Christ secures
om.

Submitted by CHAPLAIN JESSE L. SMITH

LIGION AND PATRIOTISM

"Therefore endure hardness as a good of Jesus Christ."—II Tim. 2:3

Define religion and patriotism.
Cite examples of the many Bible
acters who were either soldiers
ldierly-minded.
Show how religion and patriotism
gone hand in hand in the past.
Service men today are challenged
both.

bitted by CHAPLAIN ALBERT M. WRIGHT

"SPIRITUALLY P.O.M."

"This is the victory, even your faith." hn 5:4*b*

months prior to his movement
eas, every officer and man hears
reads the term, "P.O.M." His
aration for Overseas Movement is
ugh and exacting. Every need is
ipated. Training is perfected. Vic-
is the objective. And he must be
M-ed" spiritually. To be spiritual-
POM-ed" means:

Faith in YOURSELF: You must
faith in your personal endow-
s; in your own qualities of body,
and spirit. And you must have
in your own ability to perform the duties for which you have been trained.

II. *Faith in your* COMRADES: This begins by a well-reasoned faith in your leaders—in the President, in our allies, in commanding generals and all other officers. Above everything, it means faith in the men who compose the team of which you are a part—the section and squad you belong to.

III. *Faith in your* CAUSE. There are really big issues at stake. Victory by the Allies will provide a world in which justice and righteousness can be established. An Allied victory will produce a world more hospitable to Christianity. Victory is worth contending for.

IV. *Faith in* GOD. You must have faith in God as the sovereign Ruler of a moral universe. He presides over history. You must have personal faith in God through Christ. By personal faith in Christ, our Lord, in his atonement and resurrection, we have salvation and the hope of immortality.

—*Submitted by* CHAPLAIN E. L. R. ELSON

GOOD CHUTING!

TEXTS: *"For a great door and effectual is opened unto me; and there are many adversaries."*—I Cor. 16:9 (also I Cor. 16:13; Matt. 16:24)

Following weeks of intensive training, paratroopers are taken up for their first jump. The leader issues three commands: (a) Stand at the door, (b) Look up, and (c) Follow me. These commands are virtually the same as given by God to those who would live a victorious Christian life.

I. STAND AT THE DOOR. Men are vol-

unteers, not drafted, for this service. And they are chosen for ability to take it; given careful instruction in importance of proper equipment, in folding chutes, in gauging wind and other weather conditions. Theirs no call to soft job; there are many adversaries; they must fight and win victory over themselves, their fear; over the elements; over the enemy below.

Whom God calls to perilous task of Christian living, he prepares. The equipment he furnishes is fool-proof, if rightly used. And when we go into his battles, he is with us. Where we stand today, Christ has stood before us; he knows what is ahead.

II. Look Out—and Up. Experts say that, to rid oneself of fear of height, he need but look out on a level with the eyes—or better, look up.

Illustration: Small boy, curious and venturesome, began to climb ladder leaning against side of house. Up high, became frightened when crowd gathered below and shouted at him to come down. Becoming panicky, was about to slip and fall when a voice above said, "Hey, sonny, look up here!" He did, and the brawny arm of a suntanned tinner lifted him to safety on roof above.

It's not till we climb venturously toward God, "looking unto Jesus," that we not only conquer fear but begin to see God's limitless horizons.

III. Follow Me. The jump-master no novice; he has done this before. His presence says, "I am proof that it can be done." He instills courage, provokes a desire in men to emulate him.

The foremost requisite for any soldier is a willingness to follow. Christ our Jump-master; 2,000 years ago he "made the leap"; but he too battled with himself. He won the victory over himself, and over the world. Coming gloriously through his ordeal, he set greatest example of courage. His victory may be ours. Now calls, "Follow Me!" Are we men enough to meet the challenge?

—*Submitted by* Adjt. Paul Harvey

THE UNTRODDEN WAY

Text: *"That ye may know the way by wh ye must go, for ye have not passed this u heretofore."*—Joshua 3:4

Introduction: Israel was facing new, untrodden way. Had come a lo ways across wilderness, faced ma dangers, hardships, sacrifice, bloo shed, etc. We are faced with a ne untrodden way today. We've come long way during past several years war, faced danger of defeat, made s rifices, parted with loved ones, und gone pain, perhaps been wounded.

I. The New Way Which Lies Ahe For Israel it meant defeating Cana ites, establishing a world of peace a happiness in the promised land. us today it means defeating our e mies, establishing a new world peace and freedom and happiness.

II. How Shall We Walk in T New Untrodden Way? Israel learned through many experien (give examples) that she must w with God or be lost. Even now awaited God's signal on the bank the Jordan.

We too have learned that we m depend upon God. (Quote poem u by King George VI in 1939):

I said unto the man that stood at gate of the New Year,
Give me a light, that I might tr safely into the unknown way.
And he replied, Go out into the da ness
And put your hand into the han God;
That shall be unto you better tha light,
And safer than a known way.

III. What Is to Be Our Goal? Is sought a goal, a new order in t lives. Men have always sought a order—but most have sought it in wrong way, by leaving God ou their plans. (Examples: people Babel, Sennacherib, Mussolini, Hit

e too seek a new order. To have ew order we must have a new ple. How to become new: be born n.

ONCLUSION: This world in great ddle—not the first time. God is at the helm.

st before Israel crossed, their di- ion from God was to take the Ark e Covenant, keep it in sight and w it.

e must take our Ark—God him- —follow him into the untrodden , and we will successfully cross Jordan and build the new world ch we desire.

bmitted by CHAPLAIN DAVID WILKINSON

THE GREATEST THING

T: John 8:53; Matt. 27:11

lmost everyone, at some time in life, asks himself what is the great- thing in the world. When Christ e to earth, three great peoples e giving answers to that question, sought his word to confirm them heir opinions. In his answers we our outline.

The Jews worshiped TRADITION. l they asked him, "Art thou greater n our Father Abraham?" Temple Torah had become their religion. m was all-important; spirit did not ter so much. There is always the ger of allowing our worship to phasize form more than spirit.

esus did not despise tradition; he valuated it. He showed how it uld enshrine Truth, not hide or plant it; convey it and not bind it.

. *The Romans worshiped* PHYSICAL HT. And they asked him, "Art thou king of the Jews?" It was the stion of Pilate, symbol of Roman er and authority. Power as mani- d in monarchies alone impressed . Yet he was puzzled too, for while e and her legions were used to lts, they were not accustomed to attempts at power over men's minds and bodies by lone and unarmed men.

The essence of Jesus' teaching—whether Pilate "got it" or not—was that freedom is a gift of God, and slavery is an invention of man; that no physical might can down a people free in spirit. (Illustrate with the Greeks, Dutch, etc.)

III. *The Greeks worshiped* HUMAN REASON. And they asked, "May we know what this new doctrine whereof thou speakest is?" Their approach to any religion was purely mental; they prided themselves on their philosophy and sophistry. Make no mistake, human reason is a great force; it makes the difference between the man and the brute. But while our educational attainments lead us to worship reason, history proves such worship a fallacy. Too many want to "live on the balcony of life," observing it but not living it.

Jesus "lived on the road," putting his philosophy to work in practical life. A philosophy that will not stand up against real life—life at its hardest and worst, as in war—should be discarded. Human reason can help us to find God's will—but then we must live it out where we are.

CONCLUSION: The greatest thing in the world is moral truth as found in Jesus Christ. Tradition must enshrine it, Physical Might must serve it, and Reason must accept it before our lives can find their true meaning.

—*Submitted by* CHAPLAIN W. N. JAMISON

"THY WORD"

Dwight L. Moody, using Psalms 119:11 for his text, had a strong sermon on the following outline:

1. *"Thy Word"*—a good thing.

2. *"Have I hid in my heart"*—a good place.

3. *"That I might not sin against thee"*—a good purpose.

ILLUSTRATIONS

Apropos that oft-quoted slogan current during the blitz in London, *"When your knees shake, kneel on them!"* consider this story told by the late William Lyon Phelps concerning Marshal Ney. Said he:

"I had always supposed that the marshal was without physical fear, until I heard a story about him at the Battle of Waterloo. It will be remembered that Napoleon—a good judge of courage—called Ney the bravest of the brave, and indeed his behavior during the long retreat from Moscow is a revelation of the possible grandeur of human nature.

"But it seems that on the morning at Waterloo, as he was climbing into the saddle a sudden fear took possession of him. *Ney was afraid.* Do his utmost, he could not control the shaking of his knees. Raging because of this trembling, he looked down at his knees and said: *'Shake away, knees! You would shake worse than that if you knew where I was going to take you!'* "

Livingstone, when sailing for Africa for the first time, was accompanied to the dock by several of his best friends. Much concerned for his safety, they reminded him of the many dangers that would confront him, hoping perhaps that he might yet turn back. Livingstone quietly opened his Bible and read: " 'Lo, I am with you alway . . .' " then turned to those who would hold him and said, "My friends, *that's the word of a Gentleman.* Let us be going."

At the time of the banishing from Japan of all Caucasian missionaries, a snowy-haired Christian was brought in for "investigation." While awaiting his turn, he noted a clerk connected with the Japanese Censor-of-Publications office zealously thumping a stamp on an inkpad, then pressing it to the page of a little book. The missionary moved over, saw that the stack of books yet to be stamped were Bibles: the clerk was blacking out the words. "King of kings and Lord of Lords." Asked why, the clerk replied that it would not do for Japanese people to b told there was any one above the Empero The missionary smiled, *"I'm afraid it wi take more than your stamp to blot out th King of kings, my boy!"*

Dr. E. Stanley Jones tells this one: "M summer home in India is at a place calle Seven Lakes. The legend says that during drought a very holy man was dying of thir by the wayside, and a poor village woma seeing his distress, ran off and at great tro ble brought him seven handfuls of wate These seven handfuls became the seven bea tiful lakes. On the other side of the rid is a lake, really a swamp, the place whe the dead are burned. This was the seat of great kingdom, but the queen, when t drought came, thought only of herself a cried to the gods for water. They gave her much that she and her palace were drown and are now beneath the swamp. The leger teaches what life teaches: *if my desir dominate me, I am lost; I shall be drown in my own desires.*"

Perhaps you've heard of the sympathet but unwise woman who fluttered up to soldier standing awkwardly on his new ar ficial leg. "Poor, dear boy," she gushed, see you've lost your leg." The GI just shift his weight and answered quietly, "No, lady, didn't lose it. I *gave* it." There's a world difference!

The hospital chaplain drifted by in ti to hear an "NP" (neuropsychiatric) blu out: "After this war is over, we'll have liquidate the Jews!" The chaplain paused a said: "My boy, if I were you I wouldn't g into the habit of condemning any group race on the basis of your experience with few individuals. That's the Nazi technique and besides, it makes you sound like t Irishman who was arrested for assault a battery against a Jew whom, before t fracas began, he'd never seen before. To t

he cried, 'But, your honor, the Jews fied my Saviour!' The judge expressed ise that anyone should become so riled what happened 2,000 years ago. Mike d, 'Well, I only found out about it rday!'"

•

aking some years ago to a group of rd students, Sir Edwin Arnold said: lemen, in 1776 and 1812 you conquered fathers. In 1865 you conquered your ers. Will you permit an Englishman to hat your next victory must be over elves?"

•

en the Standard Oil Company was re- petroleum, progress was impeded by stance which seemed equally inescapable useless. They could not bury the black, y mass—there was too much of it. They not burn it—the odor was so abomina- They could not throw it into the river— soned the fish. A big reward was offered man who could find a way profitably to se of it. Chemists worked night and day the problem, and at last one of them ed into the office of John D. Rockefeller aid on his desk a pure white substance n we now know and use as paraffin.

like the grace of God—turning lives useless and soiled by sin into men fit he Kingdom!

•

and Stowe, noted war correspondent, of a conversation he had in a Rus- hospital with a Soviet soldier whose d been badly shattered by shrapnel. The r was mortally afraid that he might lose g, and kept muttering: "I've got to get to my comrades! I've got to get back!" e attempted to comfort him by saying, 've done your part; the others will on." But the Russian replied: "But no, You don't understand. *Nobody else can y fighting for me!*"

•

Burma, Adoniram Judson was lying in jail with thirty-two pounds of chains 3 ankles, his feet bound to a bamboo A fellow prisoner said, with a sneer on ace, "Dr. Judson, what about the pros- of the conversion of the heathen?" His t reply was, *"The prospects, my friend, st as bright as the promises of God."*

A test was recently made in one of our munitions factories. A great bar of steel, weighing upward of six hundred pounds and something over eight feet in length, was suspended vertically by a slender chain. Nearby a small bottle cork was hung, attached to a silken cord. The purpose of the test was to see if the action of the cork, when lightly swung against the great steel bar, could possibly set it in motion. Again and again the cork was swung gently against the bar; but for a while the pendant steel seemed to remain motionless. At the end of ten minutes, however, when the cork had been tapped against the bar hundreds of times, a sort of nervous chill appeared to run through the bar. Another brief space, and the chill was followed by distinct vibrations, which increased in force till at the end of twenty-five minutes the great bar was swinging like the pendulum of a clock.

No one, even the strongest of us, is able in his own strength to withstand the constantly exerted power of evil, even though at first it may seem insignificant. It is the divine hand that holds us steady and true.

•

The technique of presenting the rewards of being a Christian needs more attention. Otherwise we may be baffled by the same kind of indifference as shown by a gold-bricking Indian chief whom a touring American go-getter found lolling in front of his wigwam out West.

"Chief," remonstrated the go-getter, "why don't you get a job in a factory?"

"Why?" grunted the chief.

"Well, you could earn a lot of money. Maybe thirty or forty dollars a week."

"Why?" grunted the chief.

"Oh, if you worked hard and saved your money you'd soon have a bank account. Wouldn't you like that?"

"Why?" again asked the chief.

"For goodness sake!" shouted the exasperated go-getter. "With a big bank account you could retire, and then you wouldn't have to work any more."

"Not working now," pointed out the chief.

•

At the Century of Progress exposition in Chicago, light from the star Arcturus was used dramatically to open the gates of the exposition. Every evening during the exposition the lights on the grounds were

turned on by electric impulses from that star, re-broadcast from a great observatory in a neighboring state. The crowds, standing hushed and breathless, sensed something ageless and eternal as they waited for the lights of the exposition grounds to be set ablaze by a beam of light that had left Arcturus many years before.

So today, in the twilight of what seems to be another Dark Age in the life of mankind, people are waiting again for a light from heaven. We can help to bring it!

•

It is interesting to know that it is probably impossible to fold a piece of paper fifty times. When a sheet of paper is folded three times, it is eight times its original thickness. If it is folded twenty times, it is twenty yards thick. If it is folded thirty times, the thickness would be the diameter of the earth. To fold it fifty times the sheet would have to be large enough to cover the surface of the United States!

•

A well-to-do woman, formerly an active church worker, tells how she was jarred into a resumption of her Christian life and duty when she entertained a lonely GI in her home last Easter. When they sat down to the well-appointed table, she apologized for the silverware. "It's dreadfully tarnished," she said. "I just cannot keep it bright unless I use it more often." The GI fumbled a fork for a moment, then observed: "Kinda like religion, isn't it, ma'am?"

•

On June 5, 1910, O. Henry, the famous short-story writer, lay dying. As the shades of death gathered about him, he spoke to his nurse: "Nurse, bring me a candle."

"A candle?" she said. "Why do you want a candle?"

"Because," he answered grimly, "I'm afraid to go home in the dark."

•

During the course of a revival meeting, a faded-looking woman rose and came forward to testify to her recent change of heart.

"So you, too, have experienced spiritual awakening?" said one of the evangelists, joyfully. "Tell us about it!"

"Well," said the woman, "I used to be foolish and vain. I thought only of worldly things, especially fashions and styles. I lived only for my beauty and personal adornment. Silks, satins, and laces were my deadly sins."

"Indeed!" said the evangelist.

"Yes, silks, satins and laces were my deadly sins. . . . But, when I found out that they were dragging me down to perdition, I gave them all to my sister."

•

Many years ago, Coach Alonzo Stagg's champion baseball team was defending its college title. The batter had singled and one of Stagg's men was racing home with the winning run.

Stagg came rushing up to meet him. "Get back to third base!" he shouted. "You cut in by a yard."

"But the umpire didn't see it," the runner protested.

"That doesn't make any difference!" roared Stagg. "Get back!"

It cost a game, but a character battle was won.

•

Dr. James Alexander lay dying. A friend misquoted II Timothy 1:12 thus: "I know in whom I have believed." The departing saint exclaimed, "No, no, don't put even a preposition between me and my Lord! I know *whom* I have believed!"

•

"Do your folks have family prayer before breakfast?" asked little Georgie. "No," replied young Albert; "we have prayers before we go to bed. *We ain't afraid in the day time!*"

•

Christopher Morley, in one of his poems, *The Power-House*, touches on the common human frailty of living in the neighborhood of power and yet being unaware of it—as like men who live and die without ever touching divinity:

Out for my evening stroll
I discovered on 84th Street
A power-house, quietly humming to itself,
And though I lived near-by
I had never known it was there.
Some people are like that.

ERSONALS

death in Boston on Sept. 25 of DR. F. BUNKER removed from the Gen- ommission on Army and Navy Chap- ne of its most helpful members. Dr. r not only had represented the Chris- cience Church on the commission for years, but had been active in the ement of chaplains from among his hip. While superintendent of schools keley, Calif., he introduced the nation- opted junior-high-school system. At the his death he was manager of the Wash- office of the Christian Science organi- . He was an able counsellor to the l Commission on all matters pertaining work of chaplains.

n CHAPLAIN GILBERT JOHNSTONE re- wrote from his jungle chapel in New to the editor of the *Chicago Daily* his epistle got front-page, top two- n space right next to an account of 's smash through the Argonne. Sub- "Cheating War Wives." A scorcher, ter touched off quite a flurry of pro- n argument by judges, social workers, men—and service wives.

plains at Fort Custer, Mich., recently vigorous protest against the use of church as a target by military police ining there—and made their protest The structure was situated in "Hitler- a village of shacks built to represent my center, and was facetiously named ucifer's Church." Stormed the padres: elieve it borders on sacrilege to set up e of worship as a target, and particu- o shoot up an altar. The American is from childhood to venerate churches."

ding home the truth that an early the war will not lessen the need for ins in the armed forces, CHAPLAIN F. RIXEY, deputy chief of army chap- warned civilian churchmen recently that riod of demobilization is as critical a period, so far as the chaplaincy is concerned, as was the period of wholesale recruitment one or two years ago. He pointed out that demobilization will not exceed 250,000 men per month, and both the army and the navy will not only need to hold chaplains for many sary to continue recruiting others.

Urging that returning service men be re- cruited to teach boys in the church school, CHAPLAIN JAMES V. CLAYPOOL recently told an annual meeting of Methodist lay leaders: "Placing service men as church-school teach- ers will develop the service men as well as hold boys who are drifting away from the church's educational program. The men will have something deep and genuine to con- tribute to boys, and will be admirably fitted to hold their interest and loyalty."

CHAPLAIN WILLIS BERGEN claims that his family holds the record for representation in the army's chaplain corps. Besides himself, his father (JOHN T. BERGEN) and his brother (ANSEN BERGEN) are Army chaplains. (Do we hear any challenge to the claim?)

CHAPLAIN E. A. DE BORDENAVE got kind of riled when he read *Time* magazine's story quoting Chaplain Gatlin as saying the navy had asked for his resignation because he wanted to preach the gospel. To the editor De Bordenave wrote: "Your uncritical quot- ing of his story . . . implies that all of the chaplains who haven't been asked to resign from the navy either do not care to preach the gospel or have submitted to navy cen- sorship. I know that you are not naive enough to believe either of these alternatives to be the case." So *Time* printed that too!

Under the title "His Church Is a Caboose" the *American Weekly* recently told of CHAP- LAIN STANLEY E. SMITH'S experiences in converting an old rusty-red railroad caboose into a chapel. "Whenever a train is going his way," said the article, "the chaplain just hooks his caboose onto the end. In this way he visits GI Joes all over Iran. . . . In the railroad car Smith has installed a pipe organ, hymnbooks and other church equip- ment. He also carries a stock of magazines."

"Who's Paying the Freight?"

Answering that and other questions you have asked relating to this magazine's financial undergirding

FOR the rather overwhelming reception given by chaplains to the first issue of this journal, the editors are deeply grateful. If we were not restrained by modesty (or, at least, by a distaste for being judged immodest!) we would print some of the generous expressions you have made. However, lest any man discover us for the prideful individuals we are, let this simple acknowledgement of your kindness suffice.

Amid the bouquets there were certain persistent questions obtruding in many of your letters. Samples: "Who's paying the freight on this venture?" . . . "How can I subscribe? I looked all over for the rate, but never found it." . . . "I do not wish to on the free list: I want to pay my w How much, please?" . . . "Are financ contributions in order?" etc.

We as editors, haunting an ivory tow high above such mean and mundane cons erations as relate to bill-paying and simi things of earth, had no answers for qu tions like those. We referred them instead the executive officers of the two agenc sponsoring THE CHAPLAIN—Bishop Edwin Lee of the General Commission and R Ivan M. Gould of the Service Men's Christ League.

They replied for publication as follows:

THE response to the first number of THE CHAPLAIN was so immediately enthusiastic that the General Commission on Army and Navy Chaplains and the National Council of the Service Men's Christian League have reason to feel the venture has uncovered (and in part filled) a crying need. The responsible bodies, therefore, have voted to continue this magazine for a year—with the proviso, of course, that the necessary funds for its continuance are forthcoming. In one sense, with this second issue THE CHAPLAIN is being launched out into a world where it must earn its own way, sink or swim, live or die. The editorial and overhead expenses will continue to be paid by the parent bodies, but the cost of publication—to the tune of $24,000 a year—must be raised from outside sources. Since it is unlikely that denominations, as such, can be expected to carry this full load in addition to the contributions they are already making to the Commission and the League, plans are now being made to interest individuals and groups who will welcome the chance to make such suitable literature available to chaplains.

As will be noted on the title page, a subscription rate has been set, and subscriptions will be accepted for THE CHAPLAIN from either chaplains or civilians. The rates are: 25c per copy; $2.00 per year. Some of you in the service may wish to subscribe for a friend, for your wives, or for the churches from which you came. Many of you may wish to make a contribution, either in the form of a personal subscription or a donation to ensure your brother chaplains getting the magazine.

However, let it be understood that the basic policy of THE CHAPLAIN remains as stated in the first issue: namely, that *those Protestant chaplains whose names are on the list of either the General Commission or the Service Men's Christian League will receive this publication free of charge.* There are absolutely no strings attached to this policy!

000 Chaplains

are distributing 350,000 copies of this magazine monthly!

ARE *You* AMONG THEM?

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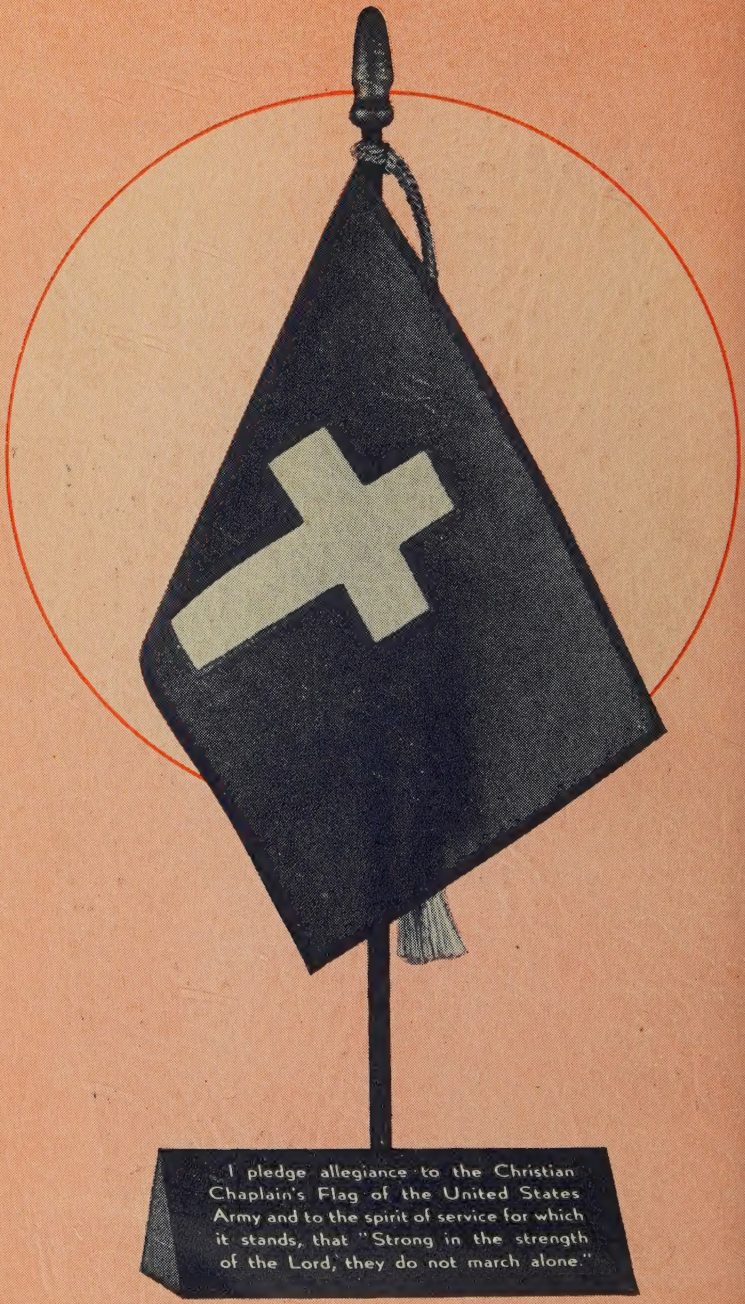
I pledge allegiance to the Christian
Chaplain's Flag of the United States
Army and to the spirit of service for which
it stands, that "Strong in the strength
of the Lord, they do not march alone."